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AND

Gurukula Samachar.

Edited by Professor RAMA DEVA, B.A., M.R.A.S.

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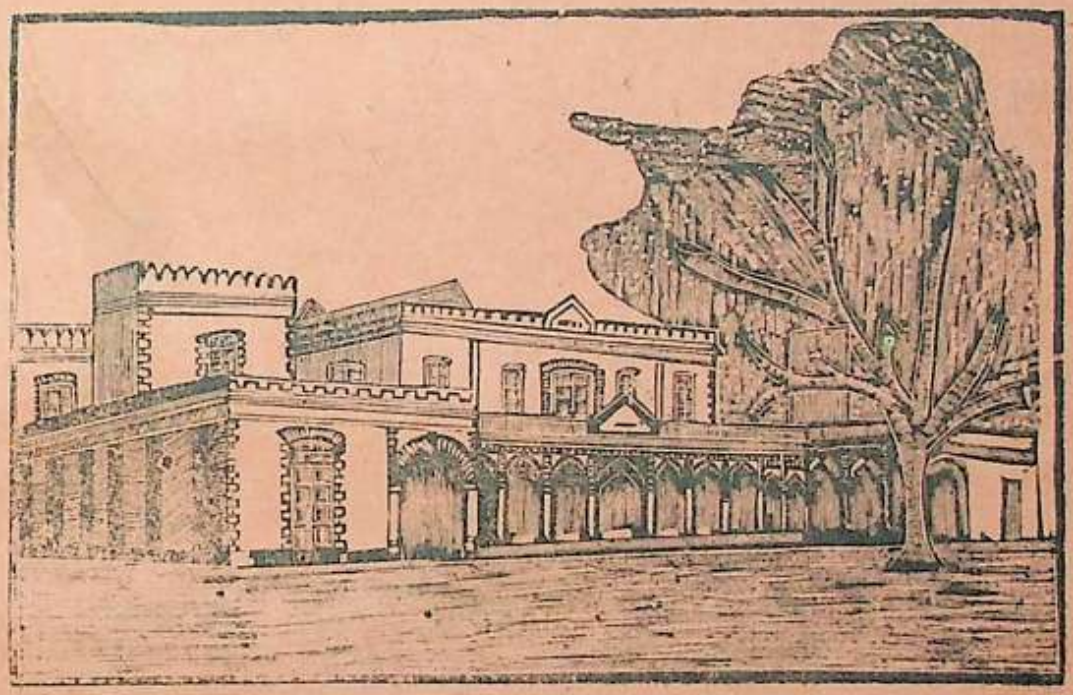

We commend this Magazine which is to be conducted "on broad and catholic lines and in a spirit of absolute independence and fearless regard for truth," to the notice of all who are interested not only in the Vedic law and literature but in the regeneration of he country. *The Indian Spectator.*

As a rule its articles afford interesting reading and its contributors are men who may claim to be heard.—*The Hindustan Review,*

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THE

VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

Of all gifts that of the Divine knowledge is the highest and the noblest."—**Manu.**

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THE ARYAN TYPE.

By Principal Vaswani.

It is regrettable that writers on social dynamics have ignored the Aryan types of culture and civilization ; they have discussed the course of social evolution on the data supplied by Western states ; it is not difficult, therefore, to detect errors in the generalizations, of even such eminent thinkers as Hegel, Comte, Buckle, Darwin, Kidd, Spencer, Schaffle and Pearson I speak in no sectarian spirit of partisanship. With all the emphasis of an oriental, I echo aloud the sentiment in Terence's line :—" I am a man—and nothing that pertains to *man* do I deem to be alien from me. And if I venture to criticise hasty generalizations of some Western Writers, it is because I wish to place truth above Europe or Asia. Let me submit to you a specimen or two of the hasty generalizations of these writers."

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Schelling says, "Christianity is the centre and key of all history." Schelling knew precious little of other great religions of the world. Hegel says :— "Europe represents finality in the history of the world" Will this annoy America? Again Hegel observes :—"The subjection of the Asiatic kingdoms to the European is incurable" Hegel did not live to see the day when Japan gave a bitter beating to an European power. A reverend gentleman. Mr. Ramphrey Hunt wrote to the 'Christian" of London some years ago, a few articles under the heading "Heathendom under Search Light." Here are a few choice quotations: "Heathenism is the night of Asia. Dante's Inferno is a mere dream compared to the awful actualities of pagan life. Goodness and truth are its absent qualities; despair its resultant condition; and death its total fact. All that can be conceived by filth, murder, lying (demonology) with all its canonised sins are its natural products. Strange enough would it seem that such a system should permeate the very heart and core of the social life of the people." I have not the heart to proceed further. Never was there a greater need than to-day of a scientific study of *Comparative Civilization*. It was customary with Western thinkers to base their cosmologies on the data supplied by the Hebrew scriptures: and Doctor Lightfoot, sometime Vice-Chancellor of Cambridge, actually declared that "man was created by the Trinity (on October) 23, 4004 B. C. at 9 o'clock in the morning."! And Luther fixed the hour of Eve's eating the apple at 2 in the afternoon! But Lyell's geological investigations embodied in his great book "The Antiquity of Man" created a *revolution* in theology. A greater revolution in the Western concepts of life will be created when competent scholars interpret national values, ideals and cultures in the light of comparative civilization and lectureships in Aryan Culture are instituted in the great Universities of Europe and America. A story is told of an Englishman who being waited upon in an inn at Calais by a humpbacked chamber-maid with red hair wrote the following

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striking words in his diary :—" French women have red hair and are hump-backed." Is the story a joke? It is, in any case, an illustration of the hasty generalizations concerning India and the East which one finds in books written by those whose objective vision has suffered for lack of that *sympathy*, which more than empirical data supplied by superficial observation, is the key to the psychology of social groups and peoples. It was a fine type of civilization Aryavarta developed long ago. Some think military organization is the test of civilization and so Western nations did not regard Japan as civilized till she defeated Russia in the war ! Some regard increased natural comfort the test of civilization, the economic school has laid much stress on the accumulation of gold and silver. Some regard technical invention as the true test ; it has yet to be proved that inventions have either added to the joys of living or contributed to our appreciation of those deeper values which make life worth living. Modern politicians often appeal to the proportion of exports and imports, national debt, to capital, territorial expansion, etc., as the true determinants of national progress. But material improvements are only means of gratifying desires ; and to increase the needs or desires is not in itself a sign of progress. Unsatisfied desires are a stimulus only when *kept within limits.* On crossing the limits they only create speculative thieves and political fanatics. The industrial revolution has introduced new wants and desires. But has it introduced joy into life ? Artificial wants have created *over-production and under-consumption* And after all, what is the *end* of social life ? Is it money-making or soul-forming ? Life is being lived to day under great pressure and there is naturally a craving for the sensational. Exciting plays and songs are in continual demand ; cinemas are sought with enthusiasm ; gambling and drunkenness are increasing. Politics, industry and machinery are conspicuous to-day but with the deep yearning of the heart you ask where is the soul ? It is just here that a study of the Aryan type

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of civilization will be of service to us to-day. The Aryan type is dominated by *a socio religious ideal.*

The Aryan has interpreted life as communion with God, with man and with nature. He interprets life as communion because he sees one Life, one Soul in all. Is not *the highest stage of socialisation* this—to live and work as a member of the social whole, to find our ideal self in others? True it is that all sin is separateness. As one of our Scriptures has it :—"He who knoweth not the science of the self, he makes no action truthful." Again :—Worship ye The Universal Self as the One and only Beloved.....For the sake of the Self alone is all else dear." The Aryan ideal is fellowship with Nature, and fellowship with Man in and through fellowship with the Eternal. Civilization must develop the sense of fellowship, the sense of Nature communion and human communion.

The Aryan civilization has been nourished by *communion with nature.*

In the West man has been compelled to wage war with nature. Man there has lived by defying nature; and an eminent scientist Professor Ray Lankester spoke of man as "Nature's Rebel." Europe's civilization has had its origin in the commingling and conflict of men in the city: but Aryan civilization was born in nature's lap; our legislators, Manu and others, lived in communion with nature. The energy of the Hindu civilization was not due to conflict: It was *the energy of Inwardness.* The leaders of Hindu civilization were not men of the battle-spirit, but *Foresters*, men who realised what it is to have *power in repose.* Christian England received stimulus from the sea; Mahomedan Arabia from the desert, the Aryan India from the forest. The Rishis who made India were foresters. Even in Indian folktales, the *forest* is magnified not the palace. Janaka was not ashamed to

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plough, though his royal hand wielded the sovereign sceptre of the land.

This communion with nature did not make India inert; it enriched her consciousness. In our dramas you note the silent action of nature on man; man without the influence of nature is represented as a rebel, as subject to fits of passion.

And with the Hindu poet, nature-love is not *enjoyment* but *communion*, not delight but "*Sadhan*," a spiritual discipline, a purification ceremony. A Bengali poem expresses this sentiment in touching terms: the poet is addressing nature thus :—

"Oh mother Earth, Father Sky !
Brother wind ! Friend light !
Beloved water !
Here take my last salutation with folded hands,
For to-day I am melting away into the Supreme,
Because my heart became pure,
And all illusion vanished
Through the power of your good company."

This socio-religious-ideal of life secured complete freedom of thought and expression—a freedom unexampled in the history of the world. The pages of Aryan history, unlike those of European, are not stained with deeds of violence in the name of religion.

So, too, the Aryan made Dharma the basis of social value judgments. The Hindu recognised the law of social solidarity. The laws of social production, distribution, and consumption have been well compared to the processes of nutrition, circulation and assimilation ; but their operation will not be efficient unless they are regulated by the ideal of *dharma*.

Aryan sociologists like Manu and Yagnavalkya discerned the truth that the conflict which gives rise to

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economic problems and perplexities could be resolved only if the essential forms, the categories of variation, desires be controled by Dharma, that is, the laws of social consciousness.

The ideal of Dharma is a recognition of the truth that progress is a *series of sacrifices*. The Darwinian formula of the struggle for existence and survival of the fittest is not the final word of life. Social expansion is through self-sacrifice; *for the ultimate purposes of life are immaterial.* Wealth is but a means, and poverty is neither a crime nor sin. India's great men were men of wisdom rather than of wealth; and Kalidasa sat on the left side of the great King Vikrama. The standard of outer life was low but that of the inner life was very high; and great was the honor done to those who lived the inner life. Some of these men—Sanaysins—the Sanasins of *giran* formed part of India's legislative council. Such Sanayasins—practical Sanaysins—men who having develop d *abhedha Budhi* can see into the *principles of national life* and who know that *wisdom* not *money* is the measure of man—such men are the Nation's need of to-day.

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THE DRAMA AS DISTINGUISHED FROM THE EPIC.

(*By Mr. Ram Chandra, M. R. A. S. (London) L.L. B., etc.*)

Poetry, although almost everything comes within its province, chiefly deals with human life, passion, and emotions; and even where it deals with nature or such other things, it only deals with them chiefly from the human point of view. Man is thus the chief subject of poetry, and he may either be of a high or a low type, and so a poetical work portraying high ideals and characters is quite different from another which treats of low characters. In this respect Sophocles may rather be classed with Homer than with Aristophanes. But when we take into consideration the manner of imitation, we should class Sophocles with Aristophanes and not with Homer. The difference in manner consists in how a subject is treated. According to both Plato and Aristotle there are three ways in which a poem may be written. A poet may use simple narration in which he narrates in his own person; or he may convey narration through the medium of imitation in which the whole story may be represented as if it was taking place; under this head come all comedies and tragedies. Then there is a third way which is the mixture of both, and in this kind of poetry of which Homer's works are the best examples, the poet sometimes uses simple narration while at others the narration is made through some form of medium.

Thus different sorts of poems differ either in subject-matter or in form, but it is rather the form than the matter which gives different names to different sorts of poems. From the time of Shakespeare tragedy and comedy which are alike in form, have been blended into one and the term drama includes both. Regarding the form of poem, in a drama narration can be made only through the medium of the characters whereas in an

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epic simple narrations and narrations through the medium of the characters are both allowed.

Such is a brief outline of the difference between epics, tragedies, and comedies; but in order to have a proper and correct estimate of the contrast between the epic and the drama, an investigation must be made into their respective details. A drama is written in such a way as to make it fit for a performance before an audience, and so it must be of a very limited length, as it has to be performed in a limited time during which the audience may conveniently sit to watch the spectacle. It would have been a ridiculous thing if the Antigone of Sophocles were equal to Homer's Iliad in length. In a drama, therefore, unimportant details can not be allowed which in an epic may be necessary to effect completeness. In an epic the art consists in blending all the details into a harmonius whole, but in a drama the poet must first omit all the unimportant details and choose such ones only which are necessary to the general plot and which give force and vitality to the main theme. This selection of scenes and episodes is a very important factor of the dramatic art; and owing to the fact that different ages and nationalities attach importance to different subjects and actions, the dramatic art is varied in different countries and has undergone great changes in the course of time. The '*Uttararamcharita*' of Bhavabhooti is a failure when considered from the Western point of view because it lacks action, but considered from the idealistic Hindu point of view it is one of the best dramas of the Sanskrit literature. From this it is clear that a full knowledge of the dramatic art can only be had by the comparative study of dramas—ancient and modern, western and oriental. Before doing this it may be well to find out in detail the art of the Epic for it is less complicated than that of the drama and is less liable to change.

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An epic is a grand piece of artistic work. It must be complete. Hence it must be long enough to contain all the details and episodes belonging to the theme but these must not come in a haphazard way, or the whole artistic effect would be marred A good Epic is like a beautiful ornament in which all the episodes must be artistically arranged and fixed in proportionate sizes and colours like so many brilliant gems There must be unity in an epic. This unity Aristotle interprets in a peculiar sense. According to him it does not consist in 'unity' of 'Hero' but in 'Unity of Action'.

Homer is the best example to illustrate 'Unity' in this sense. In the Odyssey many adventures of Odysseus—for example the wound which he received on Parnassus, or his feigned madness at the mustering of forces—are not mentioned. These are incidents which have no necessary or probable connection. The Odyssey centres round an action which in Aristotle's sense is one. But unity in this sense of the word is not found in all the epics. The Ramayana and the Mahabharat of the Hindus have no unity of this sort. The Ramayana is not centred round one single action, it is the life story of its hero. Yet it cannot be said that the Ramayana lacks unity. In the Iliad and the Odyssey are to be found the soil, the moisture and the atmosphere that helps the seed of action to sprout up, whereas the Ramayana contains the seed together with its blossoms and fruits. The Ramayana certainly has unity, it is an organic whole.

Such is the internal arrangement of a good Epic, by internal is meant all that pertains to the thought, character, story and action of the Epic. As to the external arrangement it may be mentioned that an Epic is divided into many books complete in themselves but part of the whole poem. For metre the heroic is best suited to epic poems, and it adds much to its grandeur. According to Aristotle a variety of metres mar the effect of the

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epic. In Sanskrit epics Anustubha metre is generally used but some times certain other metres are also inserted to avoid monotony. In the case of the court epics *e. g.* the *Raghuvanshi*, etc., each canto is written in one particular sort of verse, a few verses at the end of a canto are generally different in form from those which form the body of the canto.

The epic has certain advantages over the drama: in a play one can not represent many parts going on simultaneously; whereas in an epic narrative form makes it possible for a poet to describe a number of simultaneous incidents. This gives grandeur to the epic and affords much room for interest and variety. Another advantage of the epic lies in the treatment of the marvellous. Much may be overlooked in an epic what can not be allowed in a drama. The scene of the pursuit of Hector would have been ridiculous on the stage, but in the epic the absurdity is overlooked. The epic is a story of the past, the epic storyteller may take as much time as he likes, his imagination may travel backwards to a remote past and bring back whatever he thinks fit and desirable. "He and his audience have immeasurable time at their command. 'Behold,' says King Alcinous in the Odyssey, the night is of great length unspeakable, and the time for sleep in the hall is not yet; tell me therefore of those wonderous deeds. I could abide even till the bright dawn, so long as thou wouldst rehearse me those thy woes in the hall." This is the true temper of an epic audience. They will listen through the night and next day desire to take up the tale again.

Such in brief is the description of the art of the epic, the art of the drama is much more complicated.

The drama in the ancient times was much different from what we have now. Originally tragedy and comedy were two quite different things, the only point of resemblance was that they both were intended for the stage.

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Comedy was an imitation of men worse than the average; worse, however, not in reference to any and every kind of fault, but only in reference to the Ridiculous.

The Ridiculous may be defined as 'a mistake or deformity not productive of pain or harm to others'; the mask, for example, that excites laughter, is something ugly and distorted without causing pain. At first the comedy was used only in invectives and satires but afterwards stories of a general nature also began to be framed Tragedy is a very serious thing. According to Aristotle this also was at first used for invectives, but this state was soon changed.

The plot should have a real beginning middle and end. That is, the beginning must not be necessarily after something nor must the end want a sequel. And all the parts must have some connection with one another. The plot may be either simple or complex. A plot is simple when the change in the hero's fortunes takes place without Peripety or Discovery, and complex when it involves one or both of these. A simple plot is worst when it is episodic, *i.e.*, when there is no necessary connection between the episodes. A complex plot is more artistic since it creates fear and pity, to arouse which is, according to Aristotle, the object of tragedy. Peripety and Discovery are the best means for producing these emotions. A peripety is the change from one state of things to its opposite through necessary connection. For instance, the death of Danaus himself when he was carrying Lynceus for execution. A discovery is a change from ignorance to knowledge and thus to either love or hate. There are many sorts of discoveries. A discovery by means of some sign or token, as in the *Shakuntla* of Kalidas, is most commonly used, but the best is that which arises from the incidents themselves, for example the discovery in the *Oedipus* of Sophocles and the *Uttararamcharita* of Bhavabhuti.

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Regarding the plot of a tragedy there is one more important thing. The object of a tragedy being to arouse the emotions of fear and pity, a good poet makes the friends or relatives of the victim to plot against him, for no pity is aroused when enemies are contriving to harm their foes. It is Dushyant, her husband, who by disowning Shakuntala plunges her into misery, and it is Rama himself, the husband of Sita who plots her banishment in the Uttararamacharita.

The readers of Shakespeare may well understand the great significance of "et tu Brute" of Julius caesar. These three little words arouse in our heart a feeling deep and indescribable.

Next to plot is the significance of characters in a tragedy. Character in a play is that which reveals the moral purpose of the agent, *i.e.*, the things they seek or avoid. The characters depicted by great poets are always appropriate and consistent : a woman speaks as a woman should and even the most inconsistent persons are only 'consistently inconsistent'. There is method even in madness. In a tragedy plot and characters are the most important things. This importance involves a controversy and leads to the question whether in a drama action should depend on character or character should be subordinate to action. In Aeschylus plot is everything, in Sophocles the importance of the action is declining, and in Euripides character gains the chief place. The hero who at first was the victim and then the instrument, finally becomes the agent of the plot. Corneille and Racine sometimes give the chief place to action and sometimes to character. But from the time of Shakespeare and Moliere the present tendency seems to be to identify action with the development of character by reducing the former until it is merely the consequence of the latter. This tendency is to be found in Sanskrit dramas as well.

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The Greeks and the Hindus generally take royal personages as heroes for their dramas. The sufferings of the great move the common men also, but the sorrows of the insignificant may not move the high persons. Great poets metamorphose themselves completely into the persons to be represented. Melody adds to the pleasure of the audience, diction and thought belong more to the realm of elocution and rhetoric than to poetry, besides these are almost the same in poetry as in prose. Spectacle is a great attraction and adds much to the tragic effect, but it has very little to do with the art of poetry.

These remarks pertain to the art of the drama in general, but there are certain deviations. The Hindus being more idealistic care less about actions and more about characters. The art of the Hindu drama, however, differs from the western in some more respects. The Sanskrit dramas always have a happy ending, but this does not mean that there is no tragic effect in them. The Uttararamcharita of Bhavabhuti is remarkable for its pathos. the poet makes us shed tears and heave signs which arise from the bottom of our heart. But he cannot allow us to go away with moistened eyes; in the end our feelings are pacified and we go home satisfied exclaiming, "Virtue is always rewarded in the end."

In the Sanskrit dramas the hero is never killed, and no murder is done before the eyes of the spectators The Sanskrit dramas can not be divided into tragedies and comedies, the "Ridiculous" and the "Serious" may well serve to denote the classes of Sanskrit dramas. The *Shakuntla* of Kalidasa, now recognised as one of the masterpieces of the literature of the world, is neither a comedy nor a tragedy in the strict sense of the term. In this respect the Sanskrit dramas are more like the modern dramas of the west. Sanskrit poets have not tried to arouse the feelings of fear and pity only. There

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are many other sorts of feelings in the human heart and these may also be aroused.

The modern dramas of both the east and the west have more of action than the ancient ones. This may be owing to the fact that modern life is more complicated and so there is much stir and bustle. Quite recently the modern western stage has developed a new phase that of pantomime plays. Dumbshows and Pantomime plays were produced in India in a developed form several centuries ago. And instances as still found specially in the Deccan. This however, owes much to the art of dancing, the only work of the dramatist here is to construct a good plot.

The survey of the dramatic art may be completed now with a mention of the Lyrical dramas. These are very popular everywhere. Even in comedies and tragedies Lyrics find a place. Music always appeals to human hearts and hence the popularity of lyrics. Operas draw crowded houses in the west. The most popular Lyrical Drama in Sanskrit is the *Gita Govind* of Jai Deva.

Such is the drama considered from the artistic point of view, and it is quite different from the epic as a form of art. The most important point of contrast lies in the characters. In a tragedy the action properly speaking springs from the characters, whereas in an epic the hero is swept into the tide of event. In an epic the hero is the slave and the instrument of destiny, whereas in a tragedy generally he is the maker of destiny The drama of "Hamlet" rests entirely on the character of Hamlet. Had his character not been of this particular sort, we could not have this great play. He would have easily killed his step-father, and there would have been the end of everything.

Epic, however, is a grander thing than drama, since it relates the fortunes of a people or the destiny of

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mankind, whereas the drama represents the destiny of an individual man. But when considered as forms of art, the drama has certainly a higher place.

It has all the epic elements—it may even use the epic metre with the music and the scenic effect as important accessories; and these afford the most vivid combination of pleasures. The simple narration of the epic is more than compensated in the drama, for the description of a scene by narration can not equal the actual scenic effect of the stage, which appeals to both eye and ear. Finally the intense effect of the drama gives more pleasure. The pleasure of the epic is watery while that of the drama resembles the richness of a delicious wine.

"Thou hast to show the worldt that woman's power.
Is manifold; that she with ample heart.
Can in the toil that strengthens man take part,
Yet quit not Love's serene sequestered bower;
That she can traverse all the realm of Art,
And gather therein many a regal flower;
Mix with the troubled labours of the mart,
Yet stoop not from her ancient throne one hour.
Thou hast to show the world that woman's soul,
Becomes not manlike, but her own the more,
The more she seeks its individual goal;
That only when the mind's fair power is whole,
Developed, round d, can Love's blossom pour,
Its scent forth, crowned with sacred self-control."

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SWAMI DAY NAND AS A POLITICAL PHILOSOPHER.

The name of Swami Dayanand has been so much associated with religion, that it sounds rather strange when he is called a political philosopher It is stranger to us because we are always habituated to separate religion from politics. Therefore the combination of both these functions in one individual certainly takes us beyond our routine of daily thought. It is certain that Swami Dayanand was more a religious reformer than a political philosopher, but a closer study of his works will convince even his most confirmed critic that Swami Ji was an original political thinker of no mean order. It is a matter of common belief to say that Dayanand was very intolerant. Evidence for this is adduced from the uncompromising attitude which he took in criticising social and religious malpractices, but it will be explicit from his writings, that while propounding rules for Government, he was very well aware of the importance of individual liberty. He draws a distinction between the action of an individual which directly affect the other people and the actions which concern him personally. All the modern political thinkers have drawn this distinction, and different line of action is recommended for each sphere. He says in his Satyarth-Prakash chap. VI. 'All men should subordinate themselves to the laws that are calculated to promote general well being. They should be free in matters relating to individual well-being." Thus he allows perfect liberty of action to the individuals, in those matters which concern him, and him alone. Even the best champion of the cause of toleration cannot do more than this. They cannot allow the individual to have his own way, if his action affects another individual or the society at large. He can have liberty only in what is called his self regarding action. In this branch of human action Swamiji also guarantees fullest amount

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of individual liberty. The fine distinction which he makes between the two spheres of individual action clearly shows his keen insight in the principles of politics and proves that in politics he was for Toleration.

One of the very difficult problems for solution before the political thinkers has been to have at the head of the executive not only an able individual but also one, who should be secure of his office. The prevailing systems in the countries where constitutional Government is adopted, is either an elected president for a limited period of time, or a hereditary monarch. The former's office is limited only for a period of time, with the result that his office not being permanent, he does not put the same amount of zeal in his work as he would otherwise have done. His sole attempt is to humour the people who had some hand in his election, and to whom he will naturally have to look for help if he expects to be elected a second time. In this way it happens that work which would have greatly ameliorated the condition of the people are relegated to the back ground. While in the case of a hereditary monarch though his tenure of office is permanent, there is no guarantee that the individual coming into the office will represent the views of the people at large and will be clever and intelligent. Owing to hereditary principles many worthless people are raised to the highest position in the land. Occasionally their actions are diametrically opposed to the interests of their people. So far there has been no feasible arrangement to have only an able and desirable individual at the head, who should at the same time feel sure of his office and thus devote himself to those works, which may be useful to his people. Swami Dayanand does suggest an arrangement which could combine both these points. His idea is that the monarch should be elected so that there may be a guarantee of only an able and patriotic person coming to the throne and at the same time his tenure of office

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should last till his life time unless he misbehaves. This will give permanancy to his office and lend continuity of action in state affairs. Swami Dayanand quotes from the Vedas thus: "O ye learned men proclaim with one voice that man your king—the president and head of the state—who is just, impartial, well educated, cultured and friend of all. In this way alone shall ye attain universal sovereignty, be greater than all, manage the affairs of the state, obtain political eminence, acquire wealth, and rid the world of its enemies." Thus his conception of kingship really does away with the chief drawbacks of either hereditary monarchy or presidential Government which exist in almost all the constitutions of the world.

It should be further noted that Swami Dayanand was opposed to despotic rule. Though himself not educated in any foreign language, his conception of the state tallies with the most advanced views held on the subject by modern olitical thinkers of Europe. In order that the king pmay not abrogate all powers to himself he lays down, "No single individual should be invested with absolute power. The king who is the president of the assembly and the assembly itself should be interdependent on each other. Both should be controlled by the peoples who in their turn should be governed by the assembly." This remark distinctly brings out the two aspects of sovereignty namely the legal and the political which were not properly understood by the political thinkers of the 18th century. It is quite clear from the above quotation that according to Swamiji the political sovereignty is vested in the people while the legal sovereignty is entrusted to the assembly. It is only then that people could influence assemblies and *vice versa*. It is really strange that the most lucid conception of legal and political sovereignty should have been given by the Swamiji in the most concise form.

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He condemned the practice of vesting in one individual all the powers of the state. The reasons against this practice he gives in an extract from Shatpath-Brahman, which runs as follows. "He would impoverish the people being despotic and hence arrogant and oppress them, aye even eat them up just as a tiger or any other carniverous animal pounces upon a robust animal and eats it up. A despotic ruler does not let any one else grow in power, robs the rich, usurps their property by unjust punishments and accomplishes his selfish ends. One man should therefore never be given despotic power." The evils of despotism have nowhere been so fully described or in a more compressed form. Again Swami Dayanand gave a death blow to the doctrine of the Divine right of the king, which some of the Indian flunkies were trying to revive to flatter the Government. He proved that the old Hindu civilisation never tolerated such an unreasonable conception of kingship. On the contrary like other individual king was also liable to punishment if he broke the law. He laid it down and proved it, that king or commoner both were the same in the eyes of law and to both of them it applied without distinction. Surely this conception of kingship is better than the old idea that king can do no wrong, to which now-a-days all sorts of fictitious meaning are attributed to make it more acceptable.

Swami Dayanand suggests that there should be two more councils apart from the legislative council of the state. The one to deliberate upon the religious questions and the other to discuss educational problems. This shows that his ideas were in advance of his age. In every modern state the legislative council is supreme and that is the only council to which all other bodies are more or less subordinated. It is realised more and more in these days, that the educational problems and religious matters require such a special knowledge and delicate handling that they should not be entrusted

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to such a large body as the legislative assembly. It is why we are having smaller committes of specialists to discuss these matters. It is really wonderful that Swami Dyanand realised the importance of religious and educational problems more fully than any one else did in his age. The world is now gradually coming to that very conclusion at which he arrived about 50 years ago. It may not be misunderstood that Dayanand was, unaware of the constant conflicts which was very likely to take place detween these independent councils. He, therefore, wanted to lay down distinct rules for their guidance so that there should be no clash of jurisdiction. It is why he lays down. "Let the three assemblies harmoniously work together and make good laws and let all abide by those laws Let them all be of one mind in affairs that pronote the happiness of all."

It is generally asserted that the doctrine that, good government is no substitute for self-government, was enunciated by western thinkers and we owe this idea to them. It is also stated that the idea of स्वराज्य for India originated with Dadabhai Naroji. But if Swamiji's works are read carefully both these ideas were distinctly propounded by him. He lays down in no ambiguous terms that foreign rule can not be so useful inspite of its being good. He realised that foreign rule was damaging the moral and mental developement of India in every respect. He says "At the present moment let alone governing foreign countries the Aryas through indolence, negligence and through mutual discord, and ill-luck do not possess a free independent, uninterrupted and fearless rule even in their own country. Whatsoever rule is left to them is being crushed under the heel of a foreigner. Say what you will the indigenous native rule is by far the best. A foreign government perfectly free from religious prejudices, impartial towards all the natives and the foreigners, kind, beneficient and just to the native like their parents though it may

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be, can never render the people perfectly happy." From this version of his it is explicit beyond any shadow of doubt that Swamiji fully felt that good government was no substitute for self government. It is really very strange that one who never knew a foreign language should be advocating the most advanced views of these countries in an unequivocable manner.

Whenever it was possible he was always emphasising that the rulers must be natives of that country which was to be governed. Thus the first qualification of the membership of the executive council is that he should be the native of that country. Barring this however qualified he may be in other respects he had no chance. He considered dependence on foreigners as a great evil and in Aryabinaya he prays to God—

"हे महाराज धिराज अखंड चक्रवर्ती राज्य के लिये शौर्य धैर्य नीति नीति विनय पराक्रम और बलादि उत्तम गुण युक्त कृपा से हम लोगों को यथावत पुष्ट कर अन्य देश वासी राजा हमारे देश में कभी नहीं तथा हम लोग पराधीन कभी नहीं" The terms स्वराज्य and स्वदेश are used by him for the first time in his writings in the same sense in which we now use them to-day.

It would rather seem presumptuous if an attempt be made to trace to Dayanand the important political epithets of modern times like the League of Nations and self-determination. These words are so much associated with the work of President Wilson that it is really difficult to convince people that the same ideas have been expressed by others. It is true that the explanation and wide meaning which is being given to these terms now, may not have been intended by their old authors but the chief ideas underlying the principle of League of Nations and self-determination were fully understood by Dayanand. The important underlying idea of League of Nations is that just as the affairs of a state can be managed by its representatives from various parts without appealing to arms, similarly the

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affairs of the world could be managed by the representatives of the various states. There would be no necessity for war because the representatives of the various states will do justice to the contending parties. If this be the true conception of the League of Nations surely swami Dayanand was fully familiar with it. Because he describes of a constitution beginning from a village as the lowest unit and ending with an assembly representing the whole world. He says that every state should submit a report of all important events within its area, "to the supreme international assembly representing the whole world." Even the latest development of the idea of League of Nations is not so extensive as this, because in it only a few powerful states are included who do whatever they want for their own selfish ends.

Before concludig a few words about the principles of self-determination may also be said. The chief feature of the doctrine as it is understood to-day is that the territory conquered should not be governed according to the ideas of the conqueror, but it should be administered in the way desired by the conquered. Both these ideas are distinctly advocated by Swamiji. He says "जीत कर उन के साथ प्रतिज्ञादि लिखा लेवे और जो उचित समय समझे तो उसी के वंशस्थ किसी धार्मिक पुरुष को राजा करदे। ऐसे पुरुष उनके पास रक्खे जिससे पुनः उपद्रव न हो। कभी उसको चिढ़ाना नहीं न हंसी और ठट्ठा करना। न उस के सामने हमने तुम को पराजित किया है ऐसा कहे, किन्तु आप हमारे भाई हैं इत्यादि मान प्रतिष्ठा सदा करे।' From this it is, more than explicit that Swami Dayanand firmly believed that the vanquished were never meant to work only for the good of the conquerors, but they had to evolve a national life of their own This is certainly the chief characteristic of the principle of self-determination.

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Thus to Swami Dayanand could be traced many advanced ideas in political philosophy. It is no exaggeration to say that he was not only a deeply religious man, a great social reformer, but also a profound political philosopher. Unfortunately it is in the last aspect of his work that he is least appreciated and understood and popular opinion is singularly unaware of this important branch of his life work.

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MY RECOLLECTIONS OF THE LATE G. K. GOKHALE.

(By Swami Shradhananda Sanyasi).

The first time that I met the late, well-known political Sanyasi, Pandit Gopal Krishna Gokhale was at Lahore, during the Session of the Indian National Congress at that place in December 1900. Mr. Gokhale came to Lahore in connection with the Indian Social Conference in order to represent his great master, the late Justice Mahadeo Govind Ranade, who was then lying at his last bed of sickness. Mr. Ranade was a great admirer of the founder of the Aryasamaj, the great Rishi Swami Dayananda Saraswati. It was at the feet of the great Rishi that Mr. Ranade imbibed the spirit of broad nationalism which characterised his work after the acknowledged Luther of India had breathed his last. I came to know Mr. Ranade by being associated with him in the work of the social amelioration of the Motherland. While the thinking portion of the Indian community was engaged in trying to give a lead to the political aspirations of the people, Mr. Ranade, with an unerring eye saw that without a social reconstruction of the society political progress was not only impossible but probably a source of danger to the future well-being of the great Indian nation. How many times have I not had the occasion to admire the consummate skill which he displayed in drafting proper resolutions on very intricate and complex subjects so as to reconcile jarring elements. It is an open secret now that the resolutions which used to be put before the session of the Indian National Congress were mostly drafted by him. Among an anglicized educated community he kept a sane head on his shoulders and tried to imbue his immediate associates with the spirit of nationalism in their every day life.

Mr. Ranade was specially pleased with the help which I gave him at the session of the Indian Social Conference at Lucknow in 1899 and the result was that when he could not himself attend the session of 1910 he sent a message to

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me asking me to assist Mr. Gokhale as his representative in the session of the social conference at Lahore. I had seen Mr. Gokhale once before, and it was during the session of the Indian National Congress at Lahore in 1893. The grand old man of India, the late Mr. Dadabhai Naoroji, came over from his place in the House of Commons of the British Parliament to preside at the National assembly. On the day that the Social Conference was holding its sitting in the Congress Pandal Mr. Naoroji came to attend its meeting. It was raining hard and the whole Pandal was leaking. Fortunately the place where I was seated was safe and people brought Mr. Naoroji there. I was surprised to see that great leader entering genially in conversation with us. Four or five youngmen, who were sitting near him. Leaving a description of his inspiring conversation and the attraction which impelled us to open our hearts to him for some other occasion, I have to relate here only one relevant remark of his. Mr. Gokhale got up to support a resolution and I remember his crowding a number of facts, figures and propositions about the subject within five minutes. During the time that Mr. Gokhale was speaking the grand old man of India was silent and his beaming face showed his admiration for young Gokhale. After Gokhale had finished Mr. Naoroji made the characteristic remark. "He is the coming man in India."

Circumstances were such that I could not help Mr. Gokhale much in December 1900 through causes beyond my control but the friendship then begun went on ripening and the time came when we became united in the common cause of the service of the Motherland. We frequently corresponded with each other and he came to admire from a distance, and afterwards to love the Gurukula. In the year 1906, perhaps, Mr. Gokhale made a tour of the Punjab and the United Provincesof Agra

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and Oudh. The day that he was going to my native place, Jullundur city, I received a wire asking me to meet him. His Private Secretary, the unassuming and unambitious but single-minded true servant of the Motherland, Mr. G. K. Deodhar, M. A., arranged a meeting at the Jullundur Railway Station and we had a very interesting and loving talk for full six hours in the waiting room. It appeared then that we agreed on all great questions of the day and that there was more in common between us than could have been thought of before. It was there that Mr. Gokhale told me that he wanted to detach himself from the life of work, for a fortnight at least, in order to clear his ideas about his future plan of work. I, of course, offered him the hospitality of the Gurukula where he was sure to enjoy a complete rest of body and mind.

In December 1907 when he was going to join the session of the Congress at Surat he wrote to me asking me to go there and help him in reconciling the split which was about to occur between the national parties. Unfortunately I could not reach Surat in time and when I, ultimately entered Surat the split had already occurred and in place of being able to join the great national gathering I was simply confronted with a few of the broken chairs and of broken hearts. Mr. Gokhale and other leaders had left before I could see them and I remained there for some time working for the Aryasamaj, and returned back to the Gurukula. It was on my return home that I received a loving letter from Mr. Gokhale which will explain itself

Letter No. 1.

Your kind letter of the 24th arrived here this morning. It was a disappointment to me that you could not come to Surat on the 27th, as I had been looking forward to meeting you and the painful incidents which culminated in the break up of the Surat Congress had made a talk

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with a detached soul like yours more than ever necessary. Even now I am feeling greatly worried about the way things are drifting and I should like nothing better than a quiet talk with you about the situation. But your difficulty is also my difficulty. I am tied to my work and I do not know how to get away from it. I am leaving this place for Bombay and Poona on 2nd February and I shall not be able to return here till about 12th March. At the end of March, I shall again go back to Poona and then about the middle of April I must go to Allahabad for the work of the Convention Committee. Finally, I shall be leaving for England about the end of April, as after the constitution of the new Assembly has been elaborated at Allahabad, it will be necessary to reconstruct our organization in London which at present is in a state of suspended animation. You will thus see that it will not be possible for me to come to Gurukula this year, though I assure you that no one can regret that inability more than myself.

I wonder if you will be able to come yourself to Allahabad when the Convention Committee meets there in Easter. For in that case we can have a long talk about our present situation and the direction in which special efforts are necessary in the immediate future. Trusting that you are well and with kindest regards.

Yours Sincerely,
G.K. GOKHALE.

At the time when the above letter was written by Mr. Gokhale he had come to regard the Aryasamaj and its pet institution, the Gurukula at Kangri, as the great factor in the future re-generation of India. And his love and sympathy with me had increased considerably in strength and intensity. Not a month passed without my hearing from him and he was simply looking fo an occasion for trying to change the atmosphere of doubt and mistrust

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which was permeanting the official mind as regards the Arya Samaj.

Towards the end of the year 1910 a great Exhibition was planned to be opend at Allahabad at the time of the Indian National Congress meeting on which the late Sir William Wedderburn was coming to preside. It was a great tax on the energy of a very old man like Sir William Wedderburn and to Mr. Gokhale was entrusted the work of acting as his Secretary. Mr. Gokhale at once wired to me to go to Allahabad when he promised to interest Sir Wedderburn in the cause of the Aryasamaj. So I went and was introduced by my late well-loved friend to the aged British statesman. The incidents preceding that interview are still undelibly impressed upon my mind.

On my reaching the hotel (Raja Hotel it was called, perhaps,) where the guest of the Congress was put up I was taken upstairs by Mr. Devadhar and asked to wait in a small room which adjoined Sir William's sitting room. Sir William was to make his concluding speech that afternoon in the Congress pandal and Mr. Gokhale was reading out to him the draft of the address which he had prepared. As there was a very thin partition between the two rooms I could distinctly hear every word that was said. It was only in two or three places where Sir William wanted to make a change but when Mr. Gokhale, in his own persuasive way, put his reasons before the veteren old Englishman his counsel prevailed and Sir William Wedderburn exclaimed "Young man! you are always right."

When the draft address had been approved by Sir William, Mr. Gokhale came out and took me in Sir William's room. I will never forget the kind paternal tone and the affection with which the aged Englishman

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received me and the patience with which he heard the story of the persecution which the Aryasamajists had undergone. By searching questions Mr. Gokhale elicited everything worth knowing from me and Sir William was so much impressed that he at once took my hand in his own and exclaimed. "Come with me to Calcutta at once and Lord Hardinge will have to hear you." Mr. Gokhale again intervened saying. "Would it not be better for you to prepare Lord Hardinge beforehand and then to ask him to receive a deputation of the Aryasamajists spontaneously." Sir William became quiet for a moment and again exclaimed "You have got an old experienced head on young shoulders. Young man! you are always right" Sir William Wedderburn, with a generous and noble impulse all his own, spoke strongly to the Viceroy and Mr. Gokhale asked me to go to Calcutta to meet His Excellency. In the meantime I had come to know some incidents in the official world which dissuaded me from going to Calcutta. It was on this occasion that letter No. 2 was sent by Mr. Gokhale to me from Calcutta.

Letter No. II.

36, ROWLAND ROAD,
CALCUTTA:
24th March, 1911.

MY DEAR LALAJI,

I was expecting you here either during last month or this, as you had agreed to come when we met last at Allahabad, and I had meant to communicate to you personally the substance of the conversation which Sir William Wedderburn had with His Excellency the new Viceroy on the subject of the Arya Samaj and the suspicions which many officials are understood to entertain regarding its loyalty. As, however, you have not come, and as the Viceroy will proceed to the Punjab next week, I think, I ought to

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lose no more time in writing to you to say that Sir William Strongly urged on His Excellency the desirability of removing the undoubted grievance which Aryasamajists throughout India feel on account of these unjust suspicions. The Viceroy listened to what Sir William said with great interest, and promised to take an early opportunity to do something on the lines suggested by him. I think, therefore, that if an attempt is made to approach His Excellency, through the proper channel, with a brief statement of the Arya Samaj case, when he arrives in the Punjab, it may prove useful.

Trusting that this finds you well, and with kind regards.

Yours sincerely,
G. K. GOKHALE.

Mr. Gokhale's letter, referred to in my last, reached me very late and I could not act up to its instructions. In a way, it was very fortunate that I did not take a deputation to Lord Hardinge then. But that is to anticipate events. The letter which I wrote to Mr. Gokhale in reply to his of 24th March, 1911 gives the reason of my inability to follow his advice.

Letter No. III.

THE GURUKULA ACADEMY
(via KANKHAL):
7th April, 1911.

MY DEAR MR. GOKHALE,

I can not sufficiently thank you for the service which you are very kindly doing to the Aryasamaj. Your letter of 24th March reached the Gurukula while I was away to Multan, on a visit to our branch institution there. It was carried to me by one of the Professors on 29th March, when it was too late to arrange anything by way of deputation. The programme of His Excellency the Viceroy

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was already full and it was expressly confined to the reception of non-contentious addresses of welcome.

I can not explain the reasons of my not going to Calcutta, originally arranged between us, through a letter. I will tell you all when we get an opportunity of seeing each other.

What would you advise me to do now? If you do not think it improper I might ask an interview at Simla, through the Private Secretary, or I might write out a statement of our case and send it for the Viceroy's consideration. If you are going to Simla during the next Simla Session, would it not be better for us to wait till that time? Poona is too far off, but if you are coming to this side soon I should like to put some new facts before you which might necessitate a reconsideration of some of the problems with which you, yourself, are concerned.

Kindly excuse the familiar tone in which I have written this letter. When addressing you I feel as if I were writing to an intimate and indulgent friend.

Hoping to be excused for the trouble I am giving you and expecting an early reply.

I remain, yours sincerely,
MUNSHI RAM.

The following was received in reply to the above.

Letter No. IV.

SERVANTS OF INDIA SOCIETY,
POONA CITY:
17*th April* 1911.

MY DEAR LALAJI,

Your letter of 7th April has reached me here duly. I do not know if there will be a Simla session of the Council this year. If there is one, it will be in September and I will certainly attend it. And if you come there at the time, perhaps it will be the best way of considering

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what may be done in view of the situation that may then exist.

It is most kind of you to write to me as you do. In fact I deem it is a great privilege that you should look upon me as an " intimate and indulgent friend".

Trusting that this finds you quite well and with kind regards.

Yours sincerely,
G. K. GOKHALE.

On receipt of the above letter I made up my mind to go to Poona for a fortnight and have a free talk with Mr. Gokhale on all the subjects in which we were the next interested. I remember that Mr. Gokhale wanted to train one of our first batch of graduates which was about to go out year in Economics and Political Science, and in order to come to an understanding on that question I wanted to go to the Servants of India Society's home at Poona and to study the institution for myself. A copy of the letter which I wrote then (on April 21st 1911) is not forthcoming, but here is the reply which Mr. Gokhale had sent.

Letter No. V.

SINHGAD, POST OFFICE DONGA
DISTRICT POONA,
29th April 1911.

MY DEAR LALAJI,

Your letter, dated 21st April, reached me here yesterday evening. I have come to this little hill for a month's stay during the hot weather and will return to Poona at the beginning of June. I shall be in Poona from June to the end of October, except when I go to Simla for Council in September. I may also go for a few days in August to Bengal and Behar to work for my Elementary Education Bill, but about this I am not quite sure.

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I need hardly say that I shall be delighted if you will find time to pay a visit to our society at Poona. If you decide to come—as I earnestly hope you will—and will let me know beforehand—I will arrange my programme to suit your convenience.

With kind regards.

Yours sincerely,
G. K. GOKHALE.

Letter No. VI.

GURUKULA,
12*th May* 1911.

MY DEAR MR. GOKHALE,

I thank you for your very kind letter of 29th April. I wanted to have a lengthy talk with you before arriving at any final opinion about the relations of the Arya Samaj with officers of the British Government, but I see that there is not any prospect of my being able to see you soon I will, therefore, not keep you in suspense any longer.

I am convinced that neither the Government official nor the Viceroy will ever be satisfied with any profession we might make. It appears to be a hopeless task and therefore I have made up my mind to bear unmurmuringly every thing which the future has in store for the Vaidic Church. If I ever get an occasion to see you I will place before you some papers which will, perhaps, give a rude shock even to your optimism. One request more. I have again read your Bill for compulsory primary education. After reading sections 5, 10, 12 and 13 several times, I am convinced that in its present shape your bill will (unconsciously of course) lay an axe at the root of the several Gurukulas which the Arya Samaj has opened in different parts of the country. Thou ands of Aryas believe in the Gurukula system of education alone and if a local body consisting of the enemies of the Arya Samaj decides that a boy who is reading in any of the Gurukulas is not

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sufficiently provided for as regards education, who is to prevent it (that local body) from getting the father of the boy repeatedly punished for acting up to his convictions.

I thank you from the bottom of my heart for all you have done for the Aryasamaj and for your kindness to me personally. But I feel that the Arya Samaj, if it wants to act up to its mission, must plough its furrow alone. May the Almighty, loving father so move the hearts of our rulers that they might be led to understand the noble mission of Dayananda and his followers. Until that time comes there is nothing for it but to bear patiently the burden which the Aryasamajists have willingly imposed on themselves.

I remain, yours sincerely,
MUNSHI RAM.

Letter No. VII.

GURUKULA
(*via* KANKHAL)
28th June 1911.

MY DEAR MR. GOKHALE,

Your last letter, addressed to me from Sinhgadh, on the 29th of April had duly been received by me. In reply to that letter, I wrote to you on the 12th of May last. The letter of mine remains unacknowledged up to this time. As I am almost certain that my correspondence is tampered with, will you kindly let me know if you received that letter. Until I hear from you I can not write on the subject which was referred to by me in that letter. I hope you are back to Poona with renewed health and energy for the service of the Motherland.

I hear from the papers that a Session of the Legislative Council begins at Simla on the 8th of September. If you intend to attend the session, could you not stop at Kalka for a few hours and give me one or two hours of your

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valuable time which I assure you will not be spent uselessly.

Hoping to hear from you in reply.

I remain, yours sincerely,
MUNSHI RAM.

Letter No. VIII.

SERVANTS OF INDIA SOCIETY,
POONA CITY :
7th July 1911.

MY DEAR LALAJI,

Your letter of 28th June reached me here the day before yesterday evening on my return to Poona after a week's absence. Your previous letter of 12th May had also reached me duly and I am sorry I was not able to reply to it at once owing to the state of my health at the time I received it. I will write to you again in a day or two. Meanwhile, as you are anxious about your letters reaching me safely, I send you this line to assure you.

With kindest regards.

Yours sincerely,
G. K. GOKHALE.

Letter No. IX.

SERVANTS OF INDIA SOCIETY,
POONA CITY:
20th July 1911.

MY DEAR LALAJI,

I am sorry I have again been unable to write to you as promptly as I should have liked. But during the last few days I have been continually moving backwards and forwards between Bombay and Poona with the result that there has been practically very little time for correspondence. I quite understand your feeling that no efforts on your part will, for the present at any rate, remove entirely the impressions that exist in certain quarters about the

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Arya Samaj. And in your place I should have come to the same conclusion as yourself that the best and the most dignified course was to go one's own way in a straight manner and take whatever came. At the same time, I do hope that things are better now than they were sometime ago. I should be very glad to meet you and have a little talk when I go to Simla in September next. Will it be possible for you to go there for a few days between, say, the 10th and the 22nd of September ?

I think your fears about the harm which my Bill might do to Gurukul schools are groundless, as I will show you if we meet at Simla. But I shall be glad to give my best consideration to any amendments that you may suggest to make the injury, that you apprehend, impossible. Kindly let me have a draft of such amendments at your early convenience.

I am leaving to-night for Madras to be present there at the inauguration of an Elementary Education League for the Madras Presidency. I shall stay in Madras for four days and then proceed from there to Calcutta by the East Coast Railway. There is a somewhat crowded programme arranged for me by friends in Bengal of work in the moffusil and it will be about the middle of August before I am able to return to Poona.

Trusting that this finds you quite well and with kindest regards.

Yours very sincerely,
G. K GOKHALE.

Letter No. X.

SERVANTS OF INDIA SOCIETY,
POONA CITY,
7th August 1911.

MY DEAR LALAJI,

Thank you so much for your most kind letter of 31st July. I am sorry to say that my daughter's condition,

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which was showing signs of improvement for a few days last week, has again grown worse and our anxiety has in consequence returned. To-day is the 22nd day of the fever and so far there is no prospect of the fever leaving her at an early date. However, these things are in Higher hands than ours. We are doing our best and hoping for the best and this is all that any one can do.

I hope to be in Simla on the 9th September, if all goes well with me in the meanwhile. Thanking you again for your kind sympathy and with best regards.

Yours sincerely,
G. K. GOKHALE.

Letter No. XI.

SERVANTS OF INDIA SOCIETY,
POONA CITY:
21*st August* 1911.

MY DEAR LALAJI,

The Viceroy has decided not to permit the moving of any resolutions at Simla. As the legislation that is coming up there is not of an important character and no resolutions will be permitted, it is not worth the while of non-official members to go all the way there to attend merely formal meetings of the Council. I have therefore decided to abandon my proposed visit to Simla next month. I am sorry this deprives me of the pleasure of meeting you, but there is no help.

I am glad to tell you that my daughter is now making satisfactory progress towards recovery. I therefore propose to resume my interrupted work in connection with the Elementary Education Bill and I leave tomorrow for Bengal, where friends have arranged a fortnight's crowded programme for me. I hope to return to poona about the middle of September, after visiting Nagpur probably also Amraoti on my way back.

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Trusting that this finds you well and with kind regards.

Yours Sincerely,
G. K. GOKHALE.

Mr. Gokhale did not go to Simla to attend the Session of the Imperial Legislative Council for the reason given in his letter. But I had left for Simla before his letter reached me. I saw, then, several secretaries and the education member of the Government of India and from the talks I had with them and from the way of their dealing with the Hindu and Mohammadan University proposals, I gathered enough which confirmed me in my previous opinion. I came to the conclusion that it was not so much by trying to clear oneself as by straightforwardly going on with one's work that success could be achieved. I wrote a long letter to Mr. Gokhale on the point.

Mr. Gokhale's resolution on compulsory education was coming on in the Calcutta Session of the Imperail Council early in 1912. He wrote to me asking my help and co-operation in the same. I wrote back to him plainly that in the first place there was no hope of the government giving any help in the cause of mass education and if any help would be given it would not be unalloyed good. At the end I offered my whole hearted co operation and active participation, if a National movement were started to spread compulsory free education among the masses. After writing my last letter to Mr. Gokhale I was called to Calcutta and sent word to him about my arrival. He came to see me at the Aryasamaj Mandir the very next day, and before I spoke, the first words he uttered were " You were right and I was wrong. God alone knows how I have laboured to put the Government right with the people and when such a simple measure, for which I feel so keenly, is put before them, they shelve it without the least hesitation " These were

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almost the very words used, so far as I remember. We had a lengthy talk about our future programme of work at Calcutta and after that I could not see him for some time. Mr. Gokhale after that fell ill and he was advised to go to England and to try a change there. He had improved a little and had been living in a Convalescent's home when a well-known anti-Indian journalist went to see him and told him about the Delhi conspiracy case. That merciless journalist did not care the least for the great Indian's peace of mind and said bluntly "Look here Mr. Gokhale, there is another conspiracy case coming on which will spoil your whole work here and I am certain that your pet institution, the Gurukula at Kangri, will be the first to be searched." This gave a great shock to Mr. Gokhale and there was again a relapse. He was only reassured by a friend undertaking to leave for India at once.

What was the reason of Mr. Gokhale's illness? That is a question which exercised the minds of his countrymen, when he left for England at the end of 1913. The explanation is that it was his anxiety for Mahatma Gandhi's Passive Resistance movement in Africa which upset him. Mr. Gokhale possessed a highly sensitive temperament and the news of indignities which were heaped upon his countrymen in South Africa, produced the germs of heart disease which ultimately led him to the cremation ground. I give below a letter which speaks for itself.

Letter No. XII.

METCALFE HOUSE,
DELHI:
27*th November* 1913.

MY DEAR MAHATMAJI,

You must forgive me for the delay that has occured in my replying to your postcard of 13th November.

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But you have always been most kind to me and I feel sure of your indulgence. The fact is that I have to struggle at present with an overwhelming mass of work in an indifferent state of health and I do not find much time for correspondence. I understand from your son Harishchandraji that you will soon be coming here. In that case, of course, we shall meet and then have a talk over the whole situation.

Both the Rev. Mr. Andrews and Pandit Harishchandraji have told me how the students at the Gurukula have been raising money for this South African struggle by foregoing the use of ghee and milk and even by working as common coolies or labourers. Well, it is not for me to offer thanks to them for this most touching act of patriotism. The cause is theirs as well as yours and mine and they are doing their duty by the Motherland in their own way. But I cannot help expressing my warm and deep appreciation of the noble example they are setting to young and old alike in the country, of devotion and sacrifice in the service of India. And I shall feel most grateful to you if you will find some means of conveying this expression to them.

You have often asked me to visit the Gurnkula and it is a matter of deep regret to me that I have not yet been able to do so. But if all goes well I will look forward to coming there in January of 1915. Meanwhile wishing every prosperity.*

Yours Sincerely,
G. K. GOKALE.

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*We regret that at this point a part of the manuscript has been lost by the Press.—*Ed. V. M.*

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THE ARYA SAMAJ AND THE PRESENT POLITICAL AWAKENING.

II.

(By Pandit Brij Nath Mithal, B.A., LL.B.)

In my last article on this subject, I had pointed out in brief outline how the main purpose of the Arya Samaj has been forgotten by its members to the great detriment of its work and how the present political wave has adversely affected it. In the course of the present rather brief note, I propose to deal with the point in greater detail as the importance of the subject demands it. I am not one of those who consider politics a bugbear and will proclaim in season and out of season that the Arya Samaj has nothing to do with the politics of the country, or that its interests are not bound up with the political emancipation of the land of its origin. As I have already dealt with at the outset of my last article, I consider that the Arya Samaj may justly have a branch of political activity as well, like the social and educational in so far as it affects its existence as a society in the country and its relations with the Government or other sections of the people. Its members may justly aspire to take a part in the civic life of their towns or find an outlet for their energies in the Provincial or Imperial Councils. But all this said I do hold *that the Arya Samaj must be their first concern and they should do nothing to the detriment of its work.* Let us however look at the situation. I have in view the Samaj of my own locality. Out of a population of 60,000 Hindus there are hardly 100 members on its rolls, and this after a period of nearly 4 decades that it has been in existence in the city. Out of these 100 there are hardly a dozen who take a sane lively interest in the various activities of the Samaj and these people are expected to run a monthly journal, maintain a middle

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girls, school and carry on the religious propaganda. And when you have to take into consideration the fact that almost all of these dozen men are also engaged in nearly all the other activities of the town, municipal educational, social and political, you can very well realize the situation the Samaj must find itself in. The result is—no fresh recruits, no Dharam Prachar, the paper not in a very flourishing condition and the Pathshala standing in need of many a necessary improvement. The same is the case everywhere How to remedy this, must be the anxious thought of every well-wisher and sympathiser of the Arya Samaj. The problem is indeed a serious one and it is a question of life and death for the Samaj. If we glance at the vast programme of work, that the Samaj as a body has set before it to carry out we are sometimes lost in wonder and it begins to appear to be impossible of realization. The spread of the Vedic Church throughout the world, the conveying of the message of the Vedas to the remotest corner of the globe, and to make Dayanand's mission a living success is no mean task and I wonder how the Arya Samaj is to fulfil it if it is to drift into the channel it is going into. It has already taken upon its shoulders such tremendous responsibilities, that to add to them any more is nothing short of inviting a disaster on its head and I fondly hope that such a calamity will be averted.

Despite our pretensions to the contrary, it cannot be gainsaid that the number of people professing the Arya Samajic doctrines is only a limited one. Others may well sympathise with its educational or social activities, may also occasionally give a practical turn to that sympathy, but to expect of them that they also profess the Samajic doctrines will be too much. They may believe in a few of them and may also approve of a number of others, the fact cannot be controverted that they are not willing to lend the support of their name to the Samaj by becoming its members. There is a large

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majority of such people, who for various reasons consider it proper only to keep aloof. Such being the fact, the Samaj can only look to a limited number of its group to carry on the work which it has undertaken to accomplish. The field of politics is a wider field. It can enrol *Sikhs, Hindus, Muhammadans, Sanatnis, Samajis, Jains and the like and a vast majority of those who do not wish to associate themselves with any* of these. The circle of choice for workers in the field of politics is thus a wide one, while our own circle is but limited. While you could find out workers for running District Congress Committees, Home Rule Leagues, Liberal Leagues and the like from amongst the great majority of the people, for your own work you have to count upon only those hundred or 50 of your members.

There is one other difficulty which we have to contend with. In the Samajic fold you find people of limited means only. The richer class generally keep aloof from its activities and the middle class people have not only to give their time and energy to its institutions but their money as well which they can but spare with great difficulty. Besides, the official class as a rule does not and under the circumstances of the case cannot take any prominent part in its affairs. They may sympathise with the movement, but must keep that sympathy to themselves for fear of being an eyesore to their superior officers, who seem to smell a danger in the activities of the Samaj for the future of British Rule. It was perhaps this supposed lurking danger in regard to the movement of the Samaj that was responsible for the arrest, detention and prosecution of innocent and peaceful Arya Samajists during the martial law regime in the Punjab. Even people of the position of Swami Anubhavanand who probably never intermeddled with politics, but who has always been engaged in a peaceful missionary propaganda like a true Sanyasi was sentenced to

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transportation for life and his property confiscated. Thanks to the amnesty so graciously granted by His Imperial Majesty, he is now free, but the incident only serves to show that the Arya Samaj movement has to contend against various forces in the country which retard its progress and it is, therefore, necessary that its members instead of adding to their responsibilities in greater and greater number, should try to discharge the work already in their hand in a satisfactory and an efficient manner. Our institutions like the Gurukula at Hardwar and Brindraban, Colleges like those of Lahore and Cawnpore and Kanya Mahavidyala Jullundur which have earned for the Samaj a just reputation even beyond the shores of India—thanks to the selfless and devoted services of their founders—are yet far from being placed on sound financial footing. Daily appeals are being issued on behalf of all these institutions for yet more funds, and they have not yet reached a stage when their permanent endowments could have made their existence secure. In the matter of further improvements therein, these is the same difficulty of paucity of funds. Smaller institutions are also sharing a similar fate. Thus our educational work stands in need of vast improvements—which is sufficient to absorb the energies of many a young men for some years to come. There is such a dearth of really capable Teachers and Professors to man these institutions and people who can devote their precious time to look after them is still more limited. Is it not sad that Swami Shradhanandji should have been obliged to take charge of the governorship of the Gurukula after having entered a higher and nobler sphere as a Sanyasi for want of a really good man to take the place of Principal Ram Dev. When such is the paucity of genuine workers in the cause of education etc. within the Samaj, for its members to take a head long plunge into the politics of the country without heed to their own requirements is, in my humble opinion, hardly

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justified. If some such of them can be found who can find ample time to devote to both, they may do so but for each and everyone of them or even a majority of them to run after a political carreer, simply because for the moment that forcibly appeals to their imagination can hardly be fruitful of good result This is not so only in regard to our educational programme. Other departments of our activities are also lying in the same half-finished and incomplete state. The Veda Prachar, the Depressed classes Mission Shuddhi movement, Anti-caste propaganda, Tract Department etc., are all in a deplorable and sad plight. I do not mean to suggest that this is solely due to the increased share in politics which the members of the Samaj have begun to take. There are various causes at the root of it, but this circumstance as well is one of the contributory causes.

When such is the situation, I implore the leaders of the Arya Samaj to give serious thought to it and to realize whether it is at all politic for them to advise their following to spend their none too great energy in adding one more responsibility to their shoulders. When the Society is none too rich in its numbers, when those who are really zealous and enthusiastic workers in its cause can be counted on one's fingers end, when even in the limited circle of its members there are signs of division and discontent visible I belive it is time enough to raise the danger signal and to a prise the society of the danger that awaits it.

I do not know if I have been able to clearly give expression to my thoughts. I have tried to put down the various points as they occurred to me in the hope that our leaders will take some early steps to remedy situation. You will realise that I was but ill-fitted to discharge this responsible task but.

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"Fools step in where angels fear to tread."

I hope my remarks will be taken in the spirit in which they have been addressed. I am but an humble camp-follower in the Arya Samaj and I have ventured to put forth these views as the situation struck me one frought with danger for the future of our Society. I shall consider my pains amply rewarded if others more competent and better equipped will be pleased to give publicity to their views on the subject so that it may be possible to chalk out some programme for future work to the ultimate good of our Society and of the country at large.

—o—

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SAVITRI—A DRAMATIC POEM IN FIVE ACTS.

ACT II.

Scene—A forest, Savitri appears with her maiden, There is a small hermit's cottage, and bridge dividing the scene.)

Savitri.

Oh Sylvan beauty, holy forest silence ;
Within the heart of nature liveth God,
Here do our Aryan fathers join in worship,
Beneath the grandeur of the heaven's dome
The heart expands, the soul feels her own greatness,
Here thoughts of self and limitations flee.
Come, sisters, let us join in morning worship.
(They kneel and with clasped palms begin to sing.)

The Song.

Glory to Him, Whom in mute adoration
Mountains and forests their still homage bring
Gather the storm clouds in trembling ovation
Winds in their courses their high praises ring
Glory to Him, Glory to Him, Gloria etc.
Sing not the heavens in undying glory ?
Praise unto Thee rises up from the seas.
All the vast worlds move in prayer before The
Let our hearts join in fond worship with these
Glory to Him, etc.
Is all with homage the forest air laden
Rises an anthem up from the brown sod
Blend we with these the frail voice of each maiden
Hear thou our lispings, oh Almighty God,
Glory to Thee, Glory to Thee, Gloria, etc.

Hermit.

(Who has meanwhile stepped out of his cottage and stood listening).

Who are these sweet voiced singers, who in worship
Make ring our forest silence this bright morn ?

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Pardon, oh visitors, my rash intrusion
But made your pious song my heart full glad.
Methinks I hear the voices of fair ladies
For lo, to earthly sights my eyes are closed,
And pray accept my welcome in the forest
And though my worldly bounties are but small
I place at your command my humble cottage.

First Lady.

We're ladies from Ujjain on pilgrimage
Companions on the journey to our mistress
(She leads Savitri forward).

Savitri.

Thanks, reverend Sir, for kindly courtesy.

Hermit.

And may I ask the ladies of their mission,
And of the boon which of the gods they seek?

Savitri.

I am Savitri, Asvapati's daughter,
King of Ujjaina, of the Solar Race.

Lady.

The King has sent our Princess on her travels.
That she might for herself a husband chose.

Hermit.

I'm glad to hear you ladies speak so frankly
Such open speech is proof of a pure heart.
And matrimony to a holy woman
Is an all sacred and a virgin rite.
For the ignoble only hide their purpose,
Deceive themselves and hear the flattrer's voice
But the pure woman looks upon her husband
As nature's gift, a part of her own soul
She yields not to an unholy emotion.
And as the lotus soars up to the sun
In all the whiteness of her virgin being
And gladly opes her petals to the light,

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Thus holy does the lotus—hearted maiden
Know him to whom her inner soul belongs,
And seeing him, steps frankly forth to greet him,
As children greet to join in peaceful play.
But, ladies, enter now my humble cottage
Accept such meagre fair as it can yield.

Lady.

To enter thy sweet home will be a blessing
And we are fortunate to be thy guests.
(They enter. Savitri goes to the bridge and leans over the ballustrade, looking dreamily into the wave: On the opposite stands Shatyaban. He too looks into the stream.)

Shatyaban.

The mountain stag, when young May's buds are blowing
Looks searching fond into the forest mere.
The crane stands dreaming in the silent waters
The wild rose trembles o'er the languid wave.
All nature seeks a mirror, whose reflection
Will into each the higher self reveal.
And since my boyhood's days in dreams or waking
I see within the mirror of vasty space
A picture fairer than the moonlit waters
The hallowed image of a spirit face.

Savitri.

The forest stream reveals to me a vision
One which in dreams I see amid the stars
I hear a voice from the vast heavens calling
My trembling heart responds in brotherhood
Shatyaban goes to the bridge, they look in silence into each other's eyes).

Sha.

The river has revealed a holy secret
Is it the mirror of my inner soul ?

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Savitri.

Stars find their own reflection in the waters
When calm controls, and why should man do less?

Sha.

The wild crane circles searching the empyrean
To find its own by the still mountain lake
And through the lovely ages souls do wander
Until they meet upon the bridge of life.

Savitri.

And meeting know. From ages long forgotten
From lives lived in the far oblivious. past
The echoes ling'ring come, the veil is lifted
Years long gone by lie like an open scroll.

Sha.

I see as thou oblivion's curtain lifted
And for me do the past years reappear

Savitri.

And know I that accomplished is my quest
I sought my spirit mate and I have found him.
And thank I heaven and my guiding star.
Now I return unto my father's palace
One other than of late I wandered forth.
I have found that to which my life did call me
The quest is ended, let me then return.

Shatyaban.

Depart so soon? And yet I must not hinder
But all the forest seems so new to me,
The world is full of sunlight and my being
Is all in harmony with God and man.

Savitri.

And sends its rays unto my own heart trembling
Still let us yet our tender secret hide.
And in due time I shall acquaint my parents

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And then return unto thy forest home.

They have meanwhile reached the door of the hermit's cottage. At the threshold they linger in silence. Shotyaban picks a rose and gives it to her. She accepts it with down cast eyes, then enters the cottage.

—o—

ACT III.

Scene.—A Council Hall in King Asvapati's palace. The King and his grave looking Councillors are assembled.

Asvapati.

Then know we, gentlemen, why we're assembled,
The Princess' future is our grave concern.
For though I sent my daughter on a journey,
And she in time returned, I see no change.
Therefore I called my councillors together
For may my daughter not remain unwed

First Councillor.

I would advise the oft tried Svayamvara.
By which a maiden may make her own choice
There is much noble blood in Bharatbarsha
We may invite the princes from all parts,
That they display their manly arts, their prowess,
Then surely will the lady's heart be stirred
(Enter Savitri.)

Savitri.

Most noble Father, pardon my intrusion
I greet thee Sir, and these thy worthy friends.
For it was duty here for me to enter.
No further need is there for the debate.
Thy daughter's fate is sealed, her lord chosen
There is but one to whom my heart does go.
Thou knowest Shatyaban, son of the Hermit

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Who with his parents in the forest dwells.
Him did I meet one early, golden morning
In sylvan wood. He knew me as I him
And from that day the maiden's quest was ended
He is my lord, none other do I know.
(The King and his Councillors exchange grave looks.)

Asvapati.

This leaves indeed the matter much entangled
I doubt not that thou chose a noble youth.
But brings your choice before us serious questions
We know not how the matter yet will end

Councillor.

How can a princess reared in palace lux'ries
Retire to the ascetic's cheerless home?

Savitri.

Sir, I am strong, and no true Hindu maiden
Would trade her virgin heart for worldly gain.

Asvapati.

Yes, thou art strong, but thou art young my daughter;
Knowst thou what such a life would mean to thee?

Councillor.

There's yet another point; the aged hermit
Is of the Brahmin caste, and would he wed
His only son unto a Katrya maiden ?
These are two points indeed of grave concern.

Savitri.

Allay your worries. When two souls are blended.
The low divisions must cease to exist
Caste for the world, pure union for the chosen,
They rise above the littleness of life
(Enter Narada, the celestial hermit, son of Brahma, the Universal King and Councillors rise and bow low before him. So also Savitri. Attendants come with trays of fruits.)

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Narada (to Asvapati).

I saw the wrangling with perplexing question
I felt for thee and thy tender child.
Therefore I came, unto the earth descended
From Branmaloka, the abode of bliss.
I't were better far thy daughter remain single.
Than that she wedded were to Shatyaban.
True he's a blameless youth, but list the story
And thou wilt then with my advice agree.
He is no hemrit's son, his aged father
None other is than Dyumatsena,
The Rajput King, who lost his realm in battle,
Whose foes drove him from country and from throne
Who therefore in the forest wilds took refuge
And to the hermit's state his life resigned.
But this were no regret, if here it ended.
Nay, woe, the stricken house has more to face.
The angered Fates, once roused, are all relentless.
There hangs a bitter curse o'er Shatyaban
They've but twelve months of nuptial bliss allowed him.
He will survive his bridal but one year

(To Savitri.)

Think what that means to thee my youthful daughter,
The widow's barren years are sad and lone.

Savitri.

Most reverend father, hear the maiden's answer.
If thus the Fates decreed, then it must be.
And though my heart cries out in bitter anguish
Yet will I stand as a true woman should.
Not twice doeth give her word the Hindu maiden,
My heart and promise both are Shatyaban's.
And is Savitri now, this day a widow
If she be made to break her word to him
Yet if I wed, and but a year be granted,

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A life of widowhood were all too small
To outweigh all that one year's holy blessings,
My days henceforth were spent in pray'r and rites.
The Gods themselves gave to our Aryan fathers
The sacred nuptial rite not low desire
Draws to her chosen lord the Hindu maiden;
Savitri seeks not earth's low happiness.
But that the fleshbound soul upon her journey
Through earth's dark vales, might safer reach the goal,
Therefore is matrimony. By this union
The rites of worship receive greater strength.
Therefore were they created man and woman
That by this union of their hearts as one.
Their blended souls return in bliss to Bramha
For one without the other is not perfect
And when two souls in this great union meet,
That very holy moment is their nuptial.
And though the Fates may part them in the flesh.
Still do they know their soul's task is accomplished,
In sacred rites their hearts will ever join,
For souls live not on earth, they live in heaven

Narada.

Ah noble maid, the Aryan ideals
Have reached to perfect bloom in thy true soul.
Go thou and wed thy lord, and with my blessing
For such as thou are Heaven's pure delight.
The gods who early blest our Aryan daughters,
Have unto them a mighty place assigned
Their's is the task to keep the altars glowing
To feed the homehearth with the Vedic fire,
The flame of which shall shine on all the nations
And keep the land alive through those dark years
That cycle's rounds will bring to Bharatbarsha.
Though her sons fail, yet shall the Vedic torch
Shine through the dark, th ugh feeble oft its beacon,

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For will such women as Savitri live
And blest is India in her noble daughters.
(to Asvapati).
Grant her her choice and glory in thy child
And I return unto my place in Svarga
Yet will I all the gods the story tell
That they in joy sing glory to Savitri,
Who keeps the flame of Heav'n alive on earth.

—o—

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CONTEMPORARY OPINION REVIEWED.

The Aftermath of the Great War.

The Great War has left Germany and Austria economically and morally crippled. A writer in the *Sun and New York Herald* gives a pitiful picture of the state of affairs in wretched and ill-starred Germany.

Demoralisation of Social Life.

Says the writer in regard to the decay of sexual morality :—

> Utter demoralization of social life seems to have set in. Divorces are tenfold more in number than ever before, but one would think them quite unnecessary. Marriages are falling off as alarmingly as divorces are increasing. They, too, seem unnecessary. People are beginning to look upon them as a lingering relic of the "old fogy forms of *antebellum* days."
>
> Such conditions, needless to say, tend to penalize morality and place a premium on immorality. And this appears to be just what the state desires. Its aim, seemingly, is the extermination of the marriage bond as a hindrance to the "complete freedom" the Socialist-Democratic Government wishes to assure to this and succeeding generations. The inhabitants are being trained and prepared for the change, so that when it finally takes place it may be said that it came from the demands of the people themselves.
>
> The antewar houses of uncooked clay are no further removed in grade from the prewar flats than are the present social conditions from those of prewar times. Indeed, it seems as if the primordial form of communal or tribal marriage which prevailed in the Stone Age may outrace the Stone Age mud-house as a generally established institution of future Germany.

Religion at a Discount.

The moral bankruptcy of the Christian Church is complete. What wonder, then, that all religion is at a

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discount. The religious spirit of the Teuton assumed the form of Christianity and Christianity has failed to avert the terrible moral crisis precisely because it not only did not arrest the materialisation of all life-values but its ministers actually allied themselves with the movement. The tragic consequence is that the unbelief that stalks abroad is now wreaking vengeance upon the corrupt church which helped to bring it to life. The writer goes on to say!

> Germany which gave birth to Martin Luther was one of a very religious turn of mind. In the late war the soldiers' belt-buckles bore the inscription "*Gott mit Uns*," and most of the war songs, official stamps, insignia, and proclamations recognized and invoked the power of divine dispensation. But when the tide of war began to turn the people were often heard to say that if Germany lost they would no longer believe in God. All things indicate that they are making good their threat. And the Divinity, it would seem, has not been slow in deserting those who deserted him.
>
> More gloomy and uninviting places than the majority of German churches to-day would be hard to find. Because of the coal famine they are unheated and dimly lighted, and the look of religious fervor among the few shivering worshippers compares favourably with the frigid temperature therein. The church bells do not ring their summonses in the loud, clear tones of the former times. Most of the bells were melted for cannon during the war, and the brass and bronze fixtures of the interiors were depleted for like purposes. Pastors find that their salaries remain the same while prices have increased eightfold. Most of them are in distress, and many who have not abandoned their calling have become objects of charity.

Europe is, indeed, doomed unless a heart of grace arises and all shams are clean swept away.

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Paganisation of Christianity.

The death-knell of Christ's Christianity was sounded when the early Christians were tempted by offers of royal patronage and permitted Constantine the Great to paganise and heathenise Christianity and to truckle to popular superstitions. That temporising policy killed the spirit of Christianity although it brought money into the coffers of the Church and power and influence to "Christian" pastors. The Jesuits pursued the same policy in the middle ages and, further, deepened religious hypocrisy.

Christian Missionaries, who are now despairing of the evangelization of old India, openly and brazen-facedly advocate the adoption, under the guise of Christian forms, of Hindu religious usages and sacred celebrations. This is with a view to ensnare the unsophisticated unsuspecting ignorant Hindu. It is a most insidious attempt to rob the Hindu of the solace which honest belief —even it be false belief—never fails to afford and give him instead a hotchpotch which is a blending of western materialism and eastern superstition held together by the loose strings of Christian symbology and nomenclature. In the *Challenge* of London Mr. Underhill thus unfolds the plans of this invasion upon the preserves of Hindu orthodoxy.

> All over (Hindu) India the Dipavali feast is kept at the beginning of the cold weather. It is in commemoration of the victory of Vishnu over a certain demon, and is symbolical of the triumph of light over darkness. The word means "a row of lamps," and every house is illuminated, even the poorest boasts its single little flickering lamp, while cheerful boys let off squibs and crackers in the streets. The fact that the feast is connected with a Hindu legend (quite possibly the legend was invented to explain the already existing feast) need not deter Christian people from celebrating it as

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the triumph of light over darkness, knowledge over ignorance, truth over error, using the same symbol of the lighted lamp. Again, another day in the year, varying according to locality, is set apart as a day of thanks-giving to the oxen who have toiled in the fields, and to whose labor the ingathered harvest is largely due. All oxen that day are given a rest from work—get an especially nice meal, and in the evening they are led in procession about the village with painted and gilded harms and other adornments. Why should this charming and truly oriental form of harvest thanksgiving not be incorporated with the Christian custom of holding services of thanksgiving to God? The element of cattle-worship which enters into the Hindu method of celebration is not an integral part of it, and could easily be dropt out.

"Again, the universal holiday and rejoicings on Makara Samkranti, the winter solstice, might well be retained by Indian Christians. This is another of the seasonable feasts, arising naturally out of the sense of gladness and relief at having passed the shortest day, and entered upon the season of lengthening days and increasing warmth. Everyone experiences this sense of gladness, in a greater or less degree; why should it not find outward expression? The manner of celebrating this day varies in different parts of India. In Western India one custom, both quaint and cheerful, is to give one's friends a handful of sugared sesamum seed, with the words. 'Take my sweets, and speak me sweetly.' It is the sign for a desire that friendships should continue unbroken by quarrels throughout the year, a more than satisfactory equivalent of Western new-year card, and no one need be suspected of indulging in sun-worship who observes it."

If Mr. Underhill only sought an honest answer from his deepest self to the simple question whether the philosophy underlying these celebrations first appealed to him and thereafter he resolved to advocate their dovetailing into Christian ritual or the prime and compelling need to multiply the number of converts suggested the philosophical explanation, the attempt at

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self-deception could fail ignominiously. In the meantime, let the pillars of orthodoxy beware and prepare themselves to checkmate this flank movement.

The Next War.

The greatest War in History is hardly over yet, but, all the same, the prospects of the next European War are being already discussed. Says the *Worker* of Australia.

> We have offered up sixty thousand human sacrifices, and incurred a staggering debt of over £300,000,000 by joining in 'a campaign to end war,' only to find that this prodigious sacrifice but paves the way for further sacrifice on the altar of Devil-worship. Surely it is time that the sane people in Australia asked. 'Whom are we going to fight? And what are we going to fight about? The only two powers we can possibly come into conflict with in the pacific are America and Japan. Which is our protential enemy? What our Imperial diplomats call an 'amicable arrangement' has been entered into by which Japan dominates the Pacific north of the equator and England controls everything south of that line.
>
> "No conflict can arise with Japan except on the supposition that one or other of the contracting parties intends to break that agreement at an early date. Which is it—England or Japan? If we leave Japan out, then the 'next war' must be a conflict with America. This is a prospect too horrible to contemplate....The Devil in the Pacific is the same old Devil which our forefathers ignorantly worshiped to their bitter cost. He is the Devil of commercial enterprise, which is the cause of all wars, and the Devil in the Pacific can only be cast out by international fraternity among the victims of past wars. 'Preparing for the next war' is a fool's game. We must stop the next war. Perhaps the most certain way to do that would be to stop paying the interest on this one, and pay off the principal by levying on the wealth of those who grew rich upon the slaughter."

The peace terms formulated by the Allies clearly show that Europe is determined to play the fool's game and into the hands of the Devil.

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The Church and the Old Testament.

The voice against the old Testament is growing in volume and acrimony. The moral sense of Christendom revolts against this Doctrine of the "Word of God." Says. Mr. T. P. in the *Nation* of London.

> There is, however, one most baneful and far reaching influence that we can at once begin to counteract if we wish, and that is the influence that springs from the teaching of the Old Testament.
>
> An early movement in the church aimed at the exclusion of this influence from Christian teaching, but it failed. Would that it had succeeded and that the mind of the future western world had ever received this fatal impression We might have been unpleasant, but we could hardly have beeo so unpleasant as we now are, had we never imbibed the particular conception of divinity and of life that underlies most of the Old Tastament. Its ideas of a jealous, revengeful, and capricious deity ruling the world and our destinies, of a chosen race with a divinely approved patriotism of the narrowest and most degrading type, the instances of crude treachery and base cruelty that it justifies as pleasing to God, are instilled into the minds of most children and carry with them all the authority of "Scripture" and "God's Word."
>
> This process has contrinued for centuries, and has warped the view taken by the European mind of the true Gospel of the New Testament-Christianity has been modified accordingly.
>
> Can we not, while still treasuring the spiritual and artistic value of many parts of the Old Testament, reject its gross and unspiritual portions such as the Pentateuch, Joshua, Judges, Samuel, Kings, and Chronicles, and to this extent, at any rate, help to lighten the darkness of the future?

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What the writer does not realize is that the rejection of the Old Testament is a prelude to the repudiation of the New Testament as an infallible scripture. If the Old Testament is worthy of rejection as a scripture which is the result of plenary inspiration, the proposition that Jesus was the Christ and consequently God falls to the ground and the New Testament being reduced to the position of a collection of the sayings of a man can no longer be regarded as Divine Revelation.

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GLIMPSES INTO INDIA'S INDUSTRIAL PAST.

(*By Historicus.*)

II.

Furniture, Articles of Daily Use, Dress and Fashions in the Mahabharata Period.

Introductory.

A careful study of the Mahabharata proves unmistakably that the Aryas of the Mahabharata Period lived luxurious lives, were fond of fine dress, and perfumery and lived in furnished houses containing costly furniture. We give below a few texts bearing upon the subject.

Fine transparent robes and toilet of a beautiful woman.

And Hidimva beheld his sister disguised in human form, her head decked with garlands of flowers and her face like the full moon and her eye brows and nose and eyes and ringlets all of the handsomest description and her nails and complexion of the most delicate hue, and herself wearing every kind of ornament and attired in fine transparent robes.

(Adi. CLV, 14).

Vessels of white copper & golden jars inlaid with gems.

And Ocean himself brought unto him in vessels of white copper the nectar.....and Vasudeva.....brought in a thousand jars of gold well adorned with numerous gems.

(Sabha, XLIX 26, 27.)

Carpets made of gold.

The high-souled *Rishi*.....sat down on a carpet of gold.

(Adi CXCVIII.)

A temporary camp with magnificent apartments.

And the amphitheatre itself had been erected on an auspicious and level plain to the North-East of Drupda's capital. And it was surrounded on all sides by beautiful mansions. And it was enclosed on all sides with high walls and a moat with arched door ways here and there. And the vast amphitheatre was also shaded by a canopy of various colours and resounded with notes of thousands of trumpets; it was scented with the black aloe and sprinkled all over with

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water mixed with sandal paste and adorned with garlands of flowers and it was surrounded on all sides by high mansions perfectly white and resembling the cloud-kissing peaks of Kailasa and the windows of these mansions were covered with net-works of gold and the walls were set with diamonds and precious stones. And the stair cases were easy of ascent and the floors were covered with costly carpets and clothes.....and they were each furnished with a hundred doors wide enough to admit a crowd of persons.

(Adi CLXXXVII 16—22.)

Footstools. These heroes sat on excellent seats furnished with footstools.

(Adi. CXCV 12 & 13.)

Golden car. Riding upon a golden car, etc., the hero then set out for Dwarka.

(Adi. CLXX, 15).

White-washed walls, windows with net-works of gold. Doors of various metals. They were enclosed on all sides with well-built and high and white-washed walls. And their windows were covered with net-works of gold and their interiors were adorned with rows of pearls. And.....the floors were all laid over with costly carpets..... .....adorned with various costly articles and built of various metals the doors looked like peaks of the Himavat.

(Sabha XXXIV 21—25).

Blankets of various kinds. The King of Kamboj sent (as tribute to Yudhishtra) .....numberless blankets of excellent texture. The King of Kamboj gave blankets made of wool, of the soft fur of mice and other animals living in holes and of the hair of *cats*, all inlaid with threads of gold.

(Sabha XLIX 12, 20, L 1, 2—5.

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Various kinds of riding beasts.

And he also gave three hundred horses of the Tittin and Kalmash species, possessing noses like parrots. And he also gave three hundred camels and an equal number of she-asses, all fattened with the olive and the Pilusha.

(Sabha LI—2—5).

Upper garments.

Hearing these words, the Pandavas, O Bharata, taking off their upper garments and throwing them down sat in that assembly.

(Sabha LXVIII, 39).

Ancient methods of applause.

Seeing these two car-warriors engaged with each other, O Bharata, all the Kings uttered leonine shouts and cheered them repeatedly with applause. Beholding that single combat.....combatants slapped their armpits and waved their garments in the air. The Kauravas beat their musical instruments and blew their numerous couches.

(Karan, LXXXVI).

Carriage & four.

And King Sudakshina himself yoked thereto four white horses of the Kamboja bread.

(Sabha LIII, 5.)

Original Sanskrit Texts.

सत् कृताश्च यथो दृष्टान् जग्मु रावसथान्नृपाः ।
कैलास शिखर प्रख्यान् मनोज्ञान् द्रव्यभूषितान् ॥ २० ॥
सर्वतः संवृतानुच्चैः प्रकारैः सुकृतैः सितैः ।
सुवर्ण जाल सम्वीतान् मणिकुट्टिमभूषितान् ॥ २१ ॥
सुखारोहण सोपानान् महासन परिच्छदान् ।
स्रग्दामसम वच्छन्नानुत्तमागुरु गन्धिनः ॥ २२ ॥
हंसेन्दु वर्णसदृशानायोजन सुदर्शनान् ।
असम्बाधान् समद्वारान् युतानुच्चावचैर्गुणैः ॥ २३ ॥
बहुधातुनिबद्धाङ्गान् हिमवच्छिखरानिव ।
चिश्रान्तास्ते ततोऽपेक्ष्यन् भूमिपा भूरिदक्षिणम् ॥ २४ ॥

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वृतं सदस्यै बहुभिर्धर्मराजं युधिष्ठिरम् ।
तत्मदः पर्थिवैः कीर्णं ब्राह्मणैश्च महर्षिभिः ।
भ्राजतेस्म तदा राजन् नाक पृष्ठं यथामरैः ॥ सभा । अ०३४ । २५ ॥
भुञ्जते रुक्पपात्राभिर्युधिष्ठिर निशेवने ।
कदलीमृगमोकानि कृष्णश्यामारुणानि च ॥ १९ ॥
काम्बोजः प्राहिणोत्तस्मै परार्ष्यानपि कम्बलान् ।
गजयोषिङ्गवाश्वस्य शतशोऽथ सहस्रशः ॥ सभा । अ० ४९ । २० ॥
वाह्लीको रथमाहार्षीज्जाम्बूनद विभूषितम् ।
सुदक्षिणस्तु युयुजे श्वेतैः काम्बोजजैर्हयैः ॥ सभा । अ० ५३ । ५ ॥
तच्छ्रुत्वा पाण्डवाः सर्वे स्वानि वसांसि भारत ।
अवकीर्य्योत्तरीयाणि सभायां समुपाविशन् ॥ सभा । अ० ६७ । ३९ ॥
तौ रथौ संप्रयुक्तौ तु दृष्ट्वा भारत पर्थिवाः ।
सिंहनादरवांश्चक्रुः साधु वादांश्च पुष्कलान् ॥ ८ ॥
दृष्ट्वा च द्वैरथं ताभ्यां तत्र योधा सहस्रशः ।
चक्रुर्बाहु स्वनाश्चैव तथा चेलावधूननम् ॥ ९ ॥
आजघ्नुः कुरवस्तत्र वादित्राणि समन्ततः ।
कर्णं प्रहर्षयिष्यन्तः शङ्खान् दध्मुश्च पुष्कलान् ॥ कर्ण० । अ० ८६ । १० ॥

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REVIEWS AND NOTICES.

English.

Report of the Administration of the United Provinces of Agra and Oudh 1918-19. Published by the Superintendent, Government Press, United Provinces. Price, Re. 1.

The report is divided into 9 Chapters and is, on the whole, well-written. In the Section on Literature and the Press, however, the writer—presumably a Christian missionary or a lay propagandist of the Christian Church—indulges in vitrolic, senseless and stupid attacks upon the Arya Samáj.

This fellow's brazen-facedness is outrageously provoking. Last year the Government promised to curb him but it seems the man is restive and does not submit to control. He evidently believes that his malicious insinuations in a Government report will kill the Arya Samaj. Like all conceited prigs he forgets that he only succeeds in giving the unthinking an opportunity of impugning the religious neutrality of the Government whose salt he eats and whose misplaced trust he so infamously betrays and in making himself a laughing stock. Perversity and persistence are not equivalent terms. We would advise the Government to translate this man to the ecclesiastic department and exhort him once more to lift the veil of anonymity and come forward to fight openly with the Arya Samaj. Sneaking cowardice and anonymous impunity are not the marks of successful propagandism. We would have treated this man's lucubrations with the silent contempt they so richly merit if it had not been for our solicitude for the good name of sir Harcourt Butler's Government.

Hindu Aryan Astronomy and Antiquity of Aryan Race, by Pandit Bhagwan Das Pathak. Price, Rs. 2. Can be had of the Manager, Garhwali Press, Dera Dun.

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It is a remarkable book. The author has made an attempt to give a brief account of the Ancient Hindu Aryan Astronomy, to trace its antiquity as far as possible from the available ancient works and to verify by calculations the results of the observations made by the ancient Indian sages. He places the beginning of Yudhishtra's era in 2448 B C. It is a pity that in the chapter on the *Vedas* the writer has followed blindly the methods of occidental scholars. It is ridiculous to assert that the *Atharva Veda* was composed after the *Mahabharat* in face of the fact that the *Atharva Veda* is mentioned specifically by name in the *Chhandogya Upanishad* and other works belonging to the pre-Mahabharat period. On other points, however, the book gives useful information.

Arya Bhasha (Hindi.)

पुराण मत पर्या लोचन – *Author, Professor Rama Deva ji, late Acharya, Gurukula University and Pt. Jai Deva Vidyalankara. Published by the Gurukula. Can be had of the Manager, Gurukula Book Depot. P. O Gurukula Kangri, Distt. Bijnor, pages 6+536 ; price, Rs. 3.*

Professor Rama Deva, B A., so well known now for his useful researches in the fields of ancient Indian literature has again brought out the fruits of his labour but now in quite a new field. As the name of this book shows he has thoroughly discussed the religion of the Puranas, their origin, their social and moral influence on the life of the Aryas, and their bearing on the misinterpretation of the Vedic truths.

Of course there was a great need of such a treatise and the author has well realised and expressed it in his *foreword*. To quote his own words.

"पुराणों पर श्रद्धा करने वालों पर ऐसा जादू छाया है कि वे अपने पुरोहितों के वश में हैं। जैसा सुना वैसा मान लिया, बुद्धि और विवेक का कुछ भी उपयोग नहीं लेते, और नाही उन पुराणों को स्वयं पढ़ने का प्रयत्न करते हैं।

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In order to remove this drawback, he has written this book with the help of Pt. Jai Deva.

There are twenty-four chapters in all in the book. In the first chapter is compressed and discussed extremely useful data for a right interpretation of the history of the time which elapsed between the ancient (pre-*Ramayana* and *Ramayana*) and the *Mahabharata* age. Then are treated the main Vedic doctrines Chapter IV is very ably written and bears the stamp of the forward views of the principal author. The history of *Yajnas* is traced and it is proved to demonstration that animal sacrifices originally formed no part of original Vedic sacraments. Then after discussing the idea of Vedic monotheism the author states the origin of the *Puranas* and their three main classes *Satvika*, *Rajasic* and *Tamasic*.

Thereafter he produces decisive authorities from the *Puranas* themselves condemning idol-worship, the doctrine of incarnation and other later ideas. This sounds strange and yet chapter and verse are quoted and the proofs are unimpeachable.

The book is written in a scientific spirit and the author appears to be quite unbiassed, for, in the end, he brings forth a good deal of the material which is worthy of note in the *Puranas*. We commend this excellent book to the general reader as well as the student of history.

BHAGWADDATTA.

The Jyoti.—A High Class monthly, edited by Kumari Vidyawati Seth, B.A., Printed at the Bombay Machine Press, Lahore. Annual subscription Rs. 4-8-0 for the general public and Rs. 4 for ladies and students. Can be had of the Manager, Lahore.

Kumari Vidyawati Devi Seth, B A., requires no introduction. Her excellent contributions have, from time

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to time, appeared in the *Vedic Magazine*. We welcome her *Jyoti* to the field of journalism. The first number is very ably edited and contains a number of excellent articles on a variety of topics written by writers of note and distinction. Mahatma Gandhi in his letter, a facsimile of which appears as the leading contribution, gives his blessing to the talented editrix and exhorts her to be always and invariably fearless and impartial. Pandit Sayawalekar writes on the Vedic system of education. Pandit Bhagwaddatta contributes an entirely original article on the authorship of Nighantu. Professor Chhedi Lal, M. A., Bar.-at-Law writes on the economic condition of India and Professor Rama Deva on India's industrial past. "Manjri" contributes a social story which contains some fine descriptions and character sketches. A special section of the Magazine deals with topics of exclusively feminine interest. The editor displays conspicuous ability in handling national problems. Her editorial reflections are of more than usual interest and cover a variety of subjects. The note on the Reforms contains valuable suggestions and that on the Khilafat useful and new information. A high class Hindi monthly was a desideratum in the Punjab and the *Jyoti* supplies it. If the succeeding numbers maintain the level of excellence attained by the first, we make no doubt of it that the new monthly will command an extensive circulation in the Punjab and the United Provinces.

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MANORMA

OR

THE NEW WOMAN REDEEMED.

(*Special for the Vedic Magazine by "Kaushala."*)

CHAPTER II.

Ensnared.

Ovis legemdet amantibvs
Major lex amor est Sibi (Boethius).
Who can give law to lovers ?
Love is a greater law to itself.

The Prakash Villa is *en fete* this evening. Carriages and motors are coming and going. The rooms are brilliantly lighted with electric light. The servants are moving about with an air of importance. All are dressed in faultless white. In the kitchen savoury dishes are being cooked and the sweet aroma fills the atmosphere. The cool breeze wafts it from the kitchen to the drawing room. The drawing room is furnished in the European style. There are sofas, velvet cushioned low chairs, rocking chairs and easy chairs. In the centre is a mahogany table on which is placed a China vase containing lilies. On another table near by are placed the latest issues of the *Tribune* and the *Civil and Military Gazette*, a few illustrated Magazines and an album. The carpet is costly, inlaid with gold thread. The walls are decorated with oil paintings of lovely and beautiful women. They are all foreign. The hangings and draperies are of white muslin. Just near the mahogany table is seated a tall beautiful girl of seventeen summers. She has got a dazzling complexion which at once arrests attention. The hair is luxuriant and is loosely done up. Stray wanton curls sometimes wander to the white cheeks and enhance their charms.

The teeth are pearly white and radiant smiles reveal all their perfections. The pink on the white cheeks gives

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one the impression of roses dubbed in cream. The lips are thin, delicate and cherry red. The nose is sharp and pointed and the chin shows firmness. The forehead is broad and the eyes are dark and large. They have an intensive expression, often dance with merriment and reveal blue depths indicative of innocence. The whole face expresses intelligence and wide-awake interest in environments. The countenance has a charm all its own. The waist is narrow, the size medium, the hands shapely, the nails transparent, the fingers tapering and the feet small. There is an exuberance of life and freshness about the girl and health is stamped on all the features. She wears a silk blouse, a white petticoat and an ashy *sarhi* bordered with colored lace. The *sarhi* is carelessly thrown over the head but never completely conceals the glossy and shiny hair. Occasionally the *sarhi*, in the most natural and artless fashion, slips from the head and the girl gracefully restores it to its former position, keeps it there with both hands for a time and then drops her hands and begins to talk. When the conversation grows animated the *sarhi* eludes her careless vigilance once again and the ribbon lied hair is revealed as an entrancing vision destined to last just for a moment. The struggle continues throughout the evening and becomes most keen when all the youngmen of the party are assembled in their full strength. A small watch is suspended from the breast, a gold bracelet studded with precious stones encircles the wrist and a necklace adorns the neck. From the ears are suspended small gold rings. The figure is lissom and leaves on the mind the impression of mystic charms, cryptic fascination and weird attractions.

The girl is Manorma, the favourite daughter of Rai Bahadur Anand Swarup retired civilian who rose to be Accountant-General of the Punjab and now leads a quiet life of literary ease and quiet contemplation.

Just opposite to Manorma, on the other side of the table, stands a middle aged lady in a reclining posture. Her

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right feet rests upon the bottom of the table, her chin is supported on the right elbow which leans against the table. She is forty-five though to the cursory observer it appears that her age does not exceed 35. She is dressed more gaudily than her daughter who has just been described. Her complexion is rather dark and powder and vermillion have failed to improve it. She wears a pink *sarhi* bordered with gold lace, heavy gold *karas*, large ear-rings and a ponderous wrist watch. Her blouse is of a brilliant blue colour which exhibits excess of ornamentation and superabundance of embroidered work. She is a portly woman with an ungainly figure but intensively self-complaisant as to her bodily make and physical attractions. She wears yellow silk socks which have blue streaks that are offensively visible. The large feet are encased in deck shoes. She stands quite bare-headed. She is only literate but puts on superior airs and considers herself an expert in fashion and a great advocate of social reform.

The mother and the daughter are, by no means, on the best of terms. Thedaughter feels restive under the authority of the mother. She feels that an ignorant woman who knows not modern manners and is not conversant with modern learning is not a proper chaperon for a young lady who has matriculated from the Sacred Heart School. Just now the daughter is engaged in the fruitless task of shunting off the mother to the kitchen. She does not want her to figure in the distinguished company that is about to assemble. She is ashamed of her mother whom she regards vulgar and ignorant and is always anxious that it should not appear to her friends with new-fangled notions that she owns such a mother. She wants her mother to be in the background. The mother, of course, is equally anxious to be in the foreground. Just now the mother and the daughter are talking at cross purposes.

Indra Devi (mother) :—" Manorma ! At what time are the guests expected to come ?"

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Manorma :—"The time given in the invitation card is 7-30 P.M. It is now 6-30. In another half an hour guests will begin to pour in. I wonder if dinner is ready ! The servants are very lazy. Mother ! Why don't you run up to the kitchen and see that everything is ready at the right time."

Indra Devi :—" How stupid you are Manorma ! Can't you see that I cannot leave you alone to receive male guests ? I must do my duty as your mother. You are so young."

Manorma :—" Are not ladies also coming ! Besides, male guests are not going to eat me up. Mother ! You always talk like that. You never understand things aright. Brother will be coming in another quarter of an hour. He promised to return from his club at 6—45 precisely. With brother at my side, I can very well take care of myself."

Indra Devi:—"Yes ! Mothers are no longer needed by modern girls. Deva Dutta and yourself have, between you, made a fool of me. He has spoiled you completely and turned your head ! Mere chits both of you and you presume to dictate to me, an old woman " !

Manorma :—" Old woman forsooth ! Survey yourself in the mirror and judge for yourself whether your toilette is the toilette of an old woman and the mother of a grown up son and a grown up daughter !"

Indra Devi :—" This comes of educating girls ! How saucy and impertinent you have become. You are not ashamed to talk like that of the mother that has given you birth ! I am hardly thirty-five yet and you call me an old woman ! I am not yet a dependent upon the charity of Devadutta that you have the cheek to twit me about my toilette."

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Manorma :—" Excuse me mother ? You called yourself an old woman first and I simply took up the label that you had put upon yourself. And now you quarrel with me for calling you by the title you yourself have chosen for yourself. Is not this ridiculous ? Are you not inconsistent ?"

Indra Devi :—"Of course I am ridiculous and inconsistent! I have to put up with these affronts from my offspring merely because my husband chooses to bury himself in his books and the duty of looking after you devolves upon me."

Manorma :—" And very finely you discharge that duty ! Does personal decoration leave you any time for chaperonage !"

Indra Devi :—" It does not lie in your mouth to talk of your mother in that strain. Look at the way you have done up your hair".

Manorma :—"If you can't do things decently and I can, it is none of my fault. Nobody can accuse me of using rouge."

Indra Devi :—"Wait a bit child ! After twenty years you will learn the value of these accessories "

Monorma :—" Way so ! It is not every old woman who uses powder and vermillion. It is a question of taste ! Brother has come ! Now you better go and look after the food. Brother dear ! You are 15 minutes late!"

Deva Dutta:—"I was detained by a friend who met me in the way. We had met after a pretty long time and he would not let me off But, Manorma darling, why are you gloomy? You ought to look your best this evening! What worries are weighing upon your dear heart, my sweetie."

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Manorma:—" I have been asking mother to go to the *kitchen* and instead of listening to reason, she has commenced censuring me."

Deva Dutta:—" It is just like you mother ! Why do you indulge in pinpricks at the expense of poor Manorma."

Indra Devi:—" This is just what I expected. 'Poor' Manorma quotha ? Assumedly she is the very quintessence of humility! And you the apotheosis of gentleness ! It is the mother who is a virago and a termagant! I can't blame you. I blame Destiny that yoked me to a nincompoop like your father who cannot protect his wife from such calculated and studied insults."

Manorma.—" Mother ! Beware how you twist our heart strings ! We won't hear a word against our saintly father. We know how you hounded him on to serve as a member of the bureaucratic fraternity against the dictates of his conscience and the behests of his better judgment."

Manorma was put out. Her radiant smile had disappeared and she looked the picture of worry and impotent rage. This *contre-temps* would have further developed in in undesirable directions, had not the servant announced the arrival of Vishnu Dyal and Hari Deva. This announcement was greeted with delight by the trio. The mother put on patronly maternal airs, the daughter's mouth was forthwith wreathed in smiles and the youngman rushed to the door. The meeting between Vishnu Dyal and Deva Dutta was most cordial. Flood gates of memory were loosened and sweet reminiscences were bandied forth.

Hari Deva was duly introduced to Deva Dutta and the triumvirate arm in arm proceeded to the drawing room. Manorma was radiant and gracious. As soon as Vishnu Dyal looked at her, he felt a sweet and delicious thrill vibrating through his frame. It appeared to him that he was in the majestic presence of a goddess upon

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earth. For a moment he felt a reeling sensation but that was only for an instant. His confusion remained absolutely unnoticed by all except Hari Deva and Manorma. Hari Deva bore an inscrutable *smile* which repelled his friend so much that he would not lift his eyes and look him full in the face. Manorma's radiance was intensified by the consciousness of complete conquest and downright subjugation. When Deva Datta presented his friend to Manorma, she bowed graciously and put out her hand which Vishnu Dyal touched reverently and felt his blood coursing through his veins, his heart thumping, his cheeks suffused with crimson and his entire being shaken to its depths by the magnetic current that passed through him, transformed him, transvalued his conceptions and made of him a new man with new eyes and new visions. Hari Deva was also introduced and he shook hands with Manorma in a most matter-of-fact manner.

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THE VEDAS AND MODERN PROBLEMS

(*By "Nigamananda"*)

II

SATYAGRAH IN THE VEDAS.

AN EXPOSITION OF A VEDIC TEXT.

In the *Yajur Veda* (XI, 81-82) occur the following texts :—

The Text and Translation.

स ँ शितं मे ब्रह्म स ँ शितं वीर्यं बलम् । स ँ शितं क्षत्रं जिष्णु यस्याहमस्मि पुरोहितः ॥ ८१ ॥

उदेषां बाहू अतिरमुद्वर्चो अथो बलम् । क्षिणोमि ब्रह्मणामित्रानुन्नयामीस्वाँ अहम् ॥ ८२ ॥

Here is a literal translation of the *mantras* :—

(Says the spiritual guide) :—

(अहम् यस्य पुरोहितः अस्मि) I minister to the spiritual needs of (my disciple) (मेसशितम् ब्रह्म) It behoves me ever to employ spiritual force which is truly admirable (संशितम् वीर्य्यम्बलम् संशितम् जिष्णु क्षत्रम्) The force that my disciple employs is the force (which in the last resort) involves an appeal to physcial power. That force too is admirable and brings victory. May I (the *Brahman*) (उदतिरम्) transcend (एषाम्) (वर्चः बलम्) the strength and vigour of these bad men and (उतक्षिणोमि) destroy the power and capacity of (अमित्रान्) our (ungodly) enemies and (उन्नयामि) develop (स्वान्) (the powers of) myself and friends.

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The Two Forces.

The first *Mantra* explicitly lays down that there are two forces by which humanity is swayed —physical force and spiritual force. In the next *mantra* is declared the superiority of spiritual force and is laid down that by means of that force a genuine Brahman can overpower and bear down the strength and resources of evil-disposed persons and develops the powers and latent capacities of himself and his circle. *Kshatar* power is represented by Physical force, no matter whether naked or thickly veiled and disguised. Brahmanic or spiritual force is represented by Love, and Self-suffering and Righteous Direction of Mental and Emotional Activity. The *mantras*, therefore, preach the superiority of Love over Hate, of Good Wishes over Evil Disposition, of Loving Persuation over Coercion, of Exhortation over Threats, of Spiritual Force or Brahmanic Shakti over Machine Guns, Aeroplanes and Bombs and of Self-suffering over Infliction of Suffering upon others.

The modern world dominated by *Kshatra Bal*.

The methods of political and social administration followed by the moderns are a tremendous experiment as regards the efficacy of *Khatra Bal*. Each nation is arming itself to the teeth in the conviction that that is the best method of preserving international peace. Before the Great War whenever the cabinets of England and Germany desired to obtain parliamentary sanction for swelling budgets due to bloated armaments, the plea put forward was that to be prepared for war was the best way of averting that calamity. This was the philosophy of militarists and it prevailed in Europe. By piling up Hate upon Hate they sought to destroy the roots of Hate. The citizen in modern states is kept from doing worng by fear of imprisonment, fine, detention and other physical penalties. If he violates the Law,

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he is sure to be visited with penalty inflicted by outside authority. That penalty inflicted, the State is satisfied that it has done its duty by the individual. If the offence is repeated, as it very often is, the punishment is also re-iterated and this sequence of offence and punishment is continued. In the school the Rod and the Ferula are the instruments symbolic of the pedogogue's authority. In the relations between Capital and Labour the working of the same principle is clearly to be seen. There is a Railway Stritke on the N. W. Railway. The State which is the embodiment of *Kshatra Bal*, is itself the Capitalist. Every effort is made to overawe the railwaymen and to coerce them into submission. Troops are employed to eject them forcibly from their quarters. They are threatened with dismissal and starvation of their families. Even in Western countries the Capitalist, though not always technically identical with the State, is virtually identical therewith. The Directors and Shareholders of Companies hold all the important offices in the State, for wealth is the keynote to Success, Distinction, and Social Status. The climax is reached in the United States of America where millionaires and multi-millionaires see to it that both the House of Representatives and the Senate are directly subservient to their will and must always be prepared to further their interests. The support of the Press also is secured on behalf of capital. Says Mr. Godkin as quoted by Bryce in his monumental work "The American Commonwealth":—

"The police captain of the precinct, the justice of the police court, and the district leader of the Tammany organization are all leagued together to keep the poor in subjection and prevent the rich from interfering. Their means of annoyance for a poor man are endless. They can arrest him on small pretences, prevent his getting employment from the city, or city contractors, pursue him for

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allowing his goods to remain on the side walk, and for not clearing off the snow promptly, tax him heavily or let him go free. All these means of persecution are freely resorted to, so that the poor, and especially the foreign poor, are really as much in subjection to Tammany as the Italians to the Camorra. The source of it all is the character of the Mayor. He appoints the police commissioners, and the commissioners appoint the captains, and he appoints the police justices also, and is responsible for their quality. When the act under which the present justices act was under consideration in the legislature the proviso that all appointees should be lawyers of a certain standing at the bar was stricken out, so that the Mayor has a completely free hand in selection, and the result is that most of those appointed recently under the Tammany regime are old 'toughs', liquor-dealers, gamblers, or simple adventures, who have lived from the age of twenty by holding small offices, such as doorkeepers or clerks of the minor city courts.

"Now there is in the moral sphere of city Government nothing so important as what I may call the administration of petty justice, that is, justice among the poor, ignorant, and friendless, the class who cannot pay lawyers or find bail, and especially that very large class in the cities on our eastern coast, of poor foreigners who know nothing of our laws and constitutions, and to whom the police magistrate or the police captain represent the whole government of the country, Federal, State, and municipal, who accept without a murmur any sentence which may be pronounced on them, or any denial of justice which may overtake them. They get all their notions of the national morality, and really their earliest political training, from their contact with these officers and with the district "leader". Upon their experience with these people it depends very much what kind of citizens they will become, they and

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their children after them. Well, one of the very first lessons they learn is that they can have no standing in court unless they are members of the Tammany Society, or as simple voters, they have a pull; that is, some sort of occult influence with the magistrate. In default of this their complaints are dismissed, and they are found guilty and sent up to 'the Island', or held in bail which they cannot procure, or in some manner worsted."

The Ignominious Failure of mere *Kshatar Bal.*

There is none so doltish as not to see that the attempt to arrest actual or prospective violence by the infliction of suffering or the threat of suffering has failed and failed miserably. The multiplication of Dreadnoughts, Machine Guns, Asphyxiating Gases and Zepplins instead of rendering war impossible brought about the greatest war in history—a war waged with unprecedented ferocity, unparalleled barbarism, unequalled savagery and unmatched inhumanity and has left as a heritage to surviving "civilized" humanity concentrated bitterness, concentred hatred and acute heart-burning which, in course of time, are sure to bring about another War which will sweep away all remnants of decency and morality. In the sphere of Criminal Justice, this domination of physical force and utter exclusion of spiritual power has brought about an increase of Crime for which we can find no parallel in history. Says a well-known writer:—

"Mr Weir, an American writer, says that citizens of the United States are murdered at the rate of two hundred a week, and that crime costs the Republic £275,000,000 per annum, or £700,000 a day. The police administration of the average American city is so thoroughly entrenched behind the menacing power of the corrupted ballot that it can literally snap its fingers at any law that would set itself above it. Do you know that 75 per cent. of the

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criminals who are arrested for petty larceny, pocket-picking, hold-ups, and the like from the red-light districts of New York are freed by the word politicians"? The police, he says, torture their prisoners, and the sufferers are absolutely without redress "Ten thousand persons are murdered in this country every year—shot, strangled, poisoned, stabbed, or beaten with a club or a sand-bag. Of the murderers, two in every hundred are punished. The remaining ninety-eight escape—absolutely free! In many of our States the proportion of convictions is only half as great."

Increase in crime keeps pace with increase in the number of police men, criminal lawyers and prisons. The man who goes to jail comes back a greater scoundrel than he was when he entered it. The atmosphere of corruption contamihates him and the miasma of crime introduces the virus into his soul. College and school discipline are deteriorating. Boys are not reverent to their teachers. Outwardly their authority is maintained but the teachers have forfeited all respect and esteem. The citizen is gradually learning the art of breaking laws with impunity and the subtelty and ingenuity of the lawyer are in request and demand in a progressively increasing measure. Locks out and attempts to coerce labour result in strikes more extensive and defiance of authority more pronounced. Labour is up in arms against capital and patriotism is at a discount among the poor of the West for the State is to them the symbol of Capitalistic Domination and their Serfdom.

The Rule of Thumb has failed and failed miserably. Attempts at killing violence with greater violence are like vain efforts to extinguish a conflagration by means of libations of kerosine oil.

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Brahm Bal, or Spiritual Force.

Brahm Bal, on the contrary, renders violence *non-est* by replacing it with love. Majestic calmness bears down anger just as severely as the violent waves of the sea spend their force against the mighty rock and recede. In ancient India the *Sanyasi* and the *Brahman* were supreme in the affairs of the State and the result was that spiritual force governed the people. Laws were passed with the concurrence of *Sanyasis* who represented internationalism and, as a consequence, the points of conflict with other nations were rednced to a minimum. In matters of internal administration objective pressure was put not for purposes of reform but of prevention, and the higher motives and springs of action were exploited. *Prayashchit* or self-suffering borne stoically as a result of the qualms of an awakened conscience formed part of the criminal code. The judge first tried moral pressure and if that succeeded in stirring up the moral sense, the culprit was left to wash out his offence in the tears of contrition and suffer the tortures inflicted by the stern inner monitor. If, for a time, the scared conscience of the criminal proved deaf to the voice of moral suation, he was detained in custody and moral forces were again put in operation. The result of this excellent system was that according to Megasthenes the ancient Aryas used no locks, money was lent without pronotes and thefts were rare. This is the unbiassed testimony of a distinguished foreign ambassador in the court of an Indian potent. Struggle between Capital and Labour was unknown and economic crises were rare events. The *Brahmans* were supreme and not capitalists. The ultimate power of the state resided in the *Brahman* premier who, because voluntary poverty was condition precedent to the retention of his exalted office, was not tempted by the wealth of the plutocrat and administered even-handed justice. The teacher was in *loco parentis* to his pupils and the relation between the teacher and the taught was as indissoluble as that between husband and wife. In fact the same text was recited to enforce mutual

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obligations in both cases. Even when war did break out, the *Brahmans* of both sides saw to it that it was confined within the narrowest limits. The combatants fought on the battle-field while at a distance of one mile and even less the husbandman carried on his agricultural pursuits and the merchant his trade unmolested. This statement again has the high authority of Megasthenes behind it. When War unfortunately broke out, the *Brahmans* did not relax their efforts to bring it to a speedy end by the employment of the force at their command. It is, for this reason, that Manu prescribes the immediate suspension of hostilities on the appearance of a *Brahman* dressed in stainless white between the contesting armies. May it not be that the white flag is a memento of that elysian period in the history of the world? All the real victories of modern India against bureaucratic oppression were gained by means of *Brahm Shakti* A few thousand Indian coolies contended successfully against the combined Boer and British majority, which alone constituted the state, because the forces of *Satyagrah* and *Brahm Shakti* were skilfully led by a *Brahman* of *Brahmans* Gandhi. The tea-planters of Bihar who had all the resources of the British Empire to back them up had to bend the knee to their own employees because Gandhi's spiritual force, for the nonce, overpowered the selfish proclivities of their representatives. At Kaira the agriculturists prevailed against the bureaucrat because the former relied upon *Brahm Shakti*.

Brahm Shakti and Individual Conduct.

Not only does *Brahm Shakti* profoundly influence and transform national and international activity but it also secures the conversion of individuals. *Bhagwan* Dayananda pardoned his murderer and changed him into a saint. A *Thakur* of Rajputana rushed upon him with sword in hand but his withering looks, calm exterior and winning smile cowed him down and brought him to the sage's feet. The biographies of great men like Budha, Christ, Tolstoy, etc, are replete with such soul-stirring episodes. The vilest criminals has become veriest saints by contact with *Brahmans*.

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The utility of *Kshatar Bal*.

The Veda, however, clearly lays down that *Kshatar Bal* is not to be entirely laid aside. It is to be valued as a means to an end. The child intent upon throwing himself into the well may be restrained by physical force at the critical moment, but at the earliest opportunity, an attempt should be made to enlist the support of his emotional self on behalf of self-protection, otherwise he will someday successfully evade the vigilant gaze of his keepers and successfully carry out his mad resolve as soon as he feels he is secure from intervention. *Kshatra Bal* is useful as a restraining force and as a force which enables the guardians of morality to create favourable environments but useless as a curative or reforming agency.

The supreme need of the world.

The supreme need of the world at the present time is the shifting of the centre of gravity. Civilized humanity is plunged in unspeakable misery and unutterable distress because it relies excessively upon physical force and violence. Let it learn from the Vedas that *Kshatar Bal* is merely a stepping stone and that the real remedial agency is *Brahm Shakti* and all its ills will gradually vanish. For this purpose it will be necessary to dethrone the Sword and the almighty Dollar from the position of dominance in the affairs of the State and to instal in their place self-renunciation, self-conquest, self-control, love and gentleness. When the rule of these is established on a firm basis, the death knell of militarism and plutocracy will be sounded. Such men will have to be trained or rather to train themselves before they can be trusted with enormous powers. Only people who feel that they are absolutely secure from all temptations and who can gain the confidence of the proletariat should take upon their shoulders such heavy burdens. This millennium can become possible of attainment only if the system of juvenile training is recast with this end in view.

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EDITORIAL REFLECTIONS.

The Turkish Settlement.

The terms of peace with Turkey have been announced. Not one of the demands of the Indian Muslims has been conceded. The Turkish Empire in Europe has been dismembered. Thrace and Constantinople are all that constitute remnants of a great Empire. The Khalifa is no longer the Warden of the Holy Places in Mesopotamia and yet we are told by the Viceroy that the question of Khilafat is one which Muslims are free to decide among themselves. The Khilafat is for the protection of Holy Places and if non-Muslim powers forcibily deprive the chosen pontiff of Islam of all control over Holy Places, what is left for Muslims to decide? Again Arabia has been severed from the Turkish Empire and given "independence"—an "independence," however, which it will enjoy at the discretion of the Allies. All Arabs are not sure that self-Government within the Turkish Empire would not have meant to their country a greater measure of independence than self-rule to be enjoyed on the sufferance of the British. Will the independence of Arabia prove less illusory than that of Korea under the hegemony of Japan? That remains to be seen. In the meantime, Muslim feeling in India is deeply stirred. Mahatma Gandhi, the patriot saint, the sincere friend of Moslems, has advised non-co-operation with a view to save the country from possible violence. Muslim's earnestness will now be seriously tested. We are afraid the westernised leaders of the Muslim community do not take their religion so seriously as Mahatma Gandhi thinks they do. Many of them would not renounce titles, gained as the result of so much assiduity and persistent og-rolling. In their heart of hearts they do not care who the Khalifa is. They are concerned less with the fate of Turkey than the prospect of their being invited to a garden party given in the Government House. They

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join protest meetings because they are afraid of their more devout co-religionists. Titles have very rarely been the reward of sturdy independence and selfless service of the motherland. Dr. Rabindra Nath, Dr. Subramanyam and a few athers being exceptions. They are generally conferred upon people who echo platitudes uttered by bureaucrats. How can the religious spirit claim kinship with the habit of studying bureaucratic moods and adjusting one's view point to the view point of the local hazoors? Religious people serve God and are indifferent to the smiles of Power or the frowns of Authority. They never seek worldly preferment and titular distinctions conferred by temporal power have no charms for them. Here is a paradox for Mahatma Gandhi to solve. The first stage in non-co-operation is renunciation of honorary offices and titles. Title-holders are generally not religious in the higher sense—at least not to the extent that they will place religion above titles and thus displease the masters whose good will they obtained after considerable effort for the sake of pleasing a Master whose service was not the object of their deliberate choice when they begun life. If they had set about pleasing God and fulfilling the behests of religion, their activities—except in very special cases—would not have for them earned a titular recompense. Those who hold titles would not give them up for the sake of something higher for they lack an enthusiasm for spiritual values and those who are devoted to their religion have no titles to renounce. How is, then, this first stage in non-co-operation to succeed. Of course if the weapon of social bycott is extensively employed, success is assured. Perhaps Mahatmaji relies upon that. But here too there is a difficulty. Social boycott is apt to degenerate into social persecution and social persecution is contrary to the principles of Mahatmaji. We are not sure that he would approve of social bycott even if he is convinced that those against whom the weapon is used honestly do not set much store by what they are called

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upon to do. A worldly man will not become religious merely because he is compelled to conform to outward observances laid down by teachers of religion under objective pressure. Religious hypocrisy is naturally repugnant to the feelings of Mahatmaji whose principles are so lofty and who always acts upon them. May it not be that Mahatmaji has formed a mistaken estimate of the religious fervour of English-educated Muslims? Another explanation suggests itself to us. Perhaps Mahatmaji desires to utilise for righteous purposes the psychological principle that sometimes people make a virtue of necessity and persuade themselves to believe that they are really anxious to pursue a lofty course of conduct which they are shamed by public opinion into adopting. If that be so, it is experimenting with human nature on an extensive scale and the experiment will be watched with the keenest interest by all students of social psychology. In any case non-co-operation, if practised in accordance with the injunction of Mahatmaji, is an act of self-abnegation which will elevate all concerned in it and will make them better fitted to enforce their demand. Even if the peace treaty is not revised, self-denial will serve as a valuable moral asset which will lend peculiar weight and dignity to Indian demands. Our only fear is that many who have enlisted under the banner of Mahatmaji take his holy name in vain and seek to exploit the deep reverence in which he is deservedly held by his countrymen of all grades of culture, all social ranks and all shades of opinion for the purpose of promoting discord. We admit taht Mahatmaji is now acting very circumspectly and feels the ground under his feet carefully before advancing further, but all the same, we cannot divest ourselves of misgivings. However let us hope they will prove groundless.

The Hunter Committee Report.

The Hunter Committee Report is out. There is a majority report and a minority report. The majority

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report is signed by *all* the European members and the minority report by *all* the Indian members. It is a pity that the division into majority and minority should follow racial lines. It is further a pity that the minority report is supported by the solitary Indian member of the Government of India and all the Europeans in the Government headed by the Viceroy have endorsed the majority report. Another fact is noteworthy. The leading public body in the province, the All India Congress Committee for reasons well known to our readers, refused to lead non-official evidence. The only evidence before the Committee was that put forward by the Government. What a pity that Government evidence put forward by the officials themselves failed to convert publicists of acknowledged moderation, sanity and sobriety like Sir Chimanlal, Pandit Jagatnarain, Sahibzada Sultan Ahmed Khan and Mian Mohamad Shafi to the official view of the genesis, progress and results of Punjab Disturbances.

The majority report is a whitewashing document. The premises do not lead to the conclusions arrived at and the conclusions do not follow from the premises stated. For instance it is admitted that when Drs. Satyapal and Kitchlew—who, it is not denied were not advocates of physical force and whose activities were always strictly constitutional—were deported unjustifiably "there was no attempt at rescue," on the part of the Amritsar people, "this angry crowd as it poured itself out of city towards the bridge took no notice of Europeans whom it met on the way," "there is very slender ground for supposing that this crowd in its initial stages were possessed of, or by, any definite common intention save that of angry and obstreperous protest in force." Further it is stated that the deputy commissioner was reluctant to fire because two Indian gentlemen were in front trying to assist by persuading the crowd to go back, that he was still considering as to his orders, when the crowd made a rush, at the same time stoning the picket, and fire was opened. It is

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not alleged that the Indian gentlemen had signified their impotence, and yet without waiting for the result of their efforts merely because a stone was thrown by somebody—a stone which apparently hit nobody and did not cause even simple hurt—fire was opened upon an unarmed crowd, which was not anti-European or anti-government, engaged at worst in a peaceful demonstration and thirty casualties ensued. It is admitted that this official act angered some and the possibility of its having been used as an effective incitement is not shut out. And yet the only conclusion which the case admits of is not only not disowned but definitely rejected. We are told on the contrary that "the order to fire was rightly given" and the European commissioners "find no ground for saying that *the necessity of the moment was in any way exceeded or abused*." The italics are ours. The logical conclusion is drawn in the minority report which boldly says :—

"*After the firing* they (the crowd) lost their heads and seized by a mad frenzy started on their nefarious work."

Again it is admitted that Mahatma Gandhi's influence and example helped in completly restoring order at Ahmedabad and Bombay, that the Satyagrahi leaders were more than once successful in pacifying crowds, not a single instance is cited of civil disobedience having been preached or practised by any responsible leader in the Punjab, and yet we are naively told that in the Punjab "familiarity and sympathy with disobedience to laws was engendered among large numbers of the people by Mr. Gandhi's movement." Civil disobedience was practised in Bombay and Ahmedabad where it is admitted the rioters "were moved to behave as they did from personal more than political motives." It is, therefore clear to the meanest understanding that civil disobedience to laws was nowhere even a contributory or secondary cause of the disturbances; in the Punjab it was neither preached nor practised, at Ahmedabad the riots were not of a political character at all.

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Again the passing of Rowlatt Act was, we are told, largely responsible for the riots and yet repeal of this obnoxious measure is not suggested. It is admitted that "there were instances of reprehensible means of securing recruits and the "zealous officials may have more than once resorted to objectionable methods of persuation" in obtaining war loans.

The "may have" loses its force when in the very next sentence the case of an official is cited who in disposing of an imposition of income tax said " the man has supplied no recruits, he has not given any subscription to war loans or relief funds and the application is rejected." In the face of this specific proven case, the Commissioners not only exonerate the local Government, which took no action, from all blame but indulge in the following wretched piece of special pleading :—

" The officer in question was *apparently* severely reprimanded, but he *appears to have* dealt with the case on its merits, and only to have put in the fact as a sort of additional fact."

A plea like that put forward by a pettifogging supernumerary in the legal profession would not be admitted by even a Munsiff and yet distinguished lawyers and judges state it in all seriousness in a state document.

Racial prejudice, conscious or unconscious, obfuscates the keenest understanding and the highest intellect. How did Lord Hunter find out that the official was severely reprimanded and not patted on the back ? If it was ascertained by inquiry, the expressive "apparently" is not only redundant but misleading, and its use in such a connection betrays a lamentable ignorance of the English language which none can attribute to the distinguished European members of the Commission. Instances like this can be multiplied. The report is anæmic in apportioning blame to high-placed offenders. General Dyer's massacre and butchery which sent a thrill of horror throughout the world are described as a "grave error" due to an "unfortunate conception of duty." We are

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told that it would have been "more prudent" if Colonel Johnson had consulted Principals before inflicting punishments upon students which every sane man regards as draconian, barbarous and monstrous. Bombing of innocent and unarmed people from æroplanes and indiscriminate machine-gunning of people from armoured trains is not even meagrely condemned. The theory of antecedent conspiracy is flouted and yet the disorders are described as "rebellion." The introduction and continuance of martial law is defended although it is not denied that the worst had happened at Amritsar and Lahore before the introduction thereof and that the authority of the civil power was respected and ordinary Courts were transacting their daily work at the time of its introduction. Even the forcing of martial law on the district of Gujrat, in the face of an ineffective protest from the head of the district, is justified. The white washing process begun by the majority of the Committee is completed by the Government of India and His Majesty's Government. Both these Governments give a certificate to Sir Michael O'Dwyer although his culpability in regard to every crime which these Governments condemn —albeit in a halting half-hearted fashion—stands proved. It is a matter for profound regret that India's faith in British justice shaken by martial law excesses has been completely destroyed by the majority report and the despatches of the Government of India and the Secretary of State. British Rule in India has to-day suffered the greatest moral disaster since Plassey. Is there a statesman in the Empire who will restore it? Will King George assay the task? The future is on the laps of the Gods and the Almighty Father alone knows the whole truth of the matter.

Dr. Rabindra Nath Tagore on National Education.

A few days back the poet-philosopher Rabindra Nath Tagore delivered an address oneducation in the University Hall, Bombay, to a large audience under the presidency

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of the Vice-Chancellor. He began by making the profound observation that the Indians must blame their own weakness in being persistent with the idea that they must have some artificial education of foreign make simply because they imagined that they had no legs of their own to stand upon. He had heard of a similar case of an unfortunate man who drowned in shallow water because he imagined he had gone beyond his depth. He then proceeded to tell his audience that the type of education that suited the West, need not, for that reason, suit the East as well. Our salvation did dot lie in patching together to perfection the best points in the various European Universities. A European University was a living organic part of the life of Europe. We wanted to transplant a full grown exotic plant and expected it to bear fruit. Our Universites because they had not grown gradually on the soil had failed to produce original thinkers and promote creative endeavour and western education, judged by the only fair test, had broken down. Our graduates were fitted only to be clerks, deputy magistrates and police inspectors. This could not be due to any inherent defect in their natural powers for it could not be denied that there was a time when our ancestors made their own observations and experiments and tried to discover truths and build hypotheses.

He then went on to say :—

"Where had that initiative departed? The question must be answered, what was there in their education that reduced them into the condition of a serf permanently groaning under the burden of immense intellectual obligation? When they saw a foreign university they saw only its smaller thought, its buildings, its furniture, its regulations and its syllabus but as the kernel of the cocoanut was in the whole cocoanut, so the universities of Europe were in their society, in their parliaments, in their literature and in the numerous activities of their corporate life. Indian teachers distributed their doles from a big

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distance raising walls of note-books between themselves and their students. This kind of education was not what was given to the Englishmen. The education given to the Indian students was calculated to save them from death rather than from emaciation. They were always afraid lest they should lose some petty advantage in their attempts to acquire true learning, lest their preparedness for clerical work should be delayed."

He ascribed all these grave defects to the foreign medium of instruction. He is reported to have said :—

"Their education to them was like a carriage to a horse, the dragging of which merely served to provide it with food and a shelter in the stable of its master. The horse had not the same relationship with the carriage as its owner. The conditions in one country were never quite the same as those in another but there was one vital point in the results of educational policy in India. Their mind was not in their studies. In fact, it had been wholly ignored that they had a mind of their own. A foreign language could never be a true medium for learning. Being compelled to learn through the medium of English took away the best part of their lives. That made their education so nebulously distant, so different from all their associations of life, so costly in time and health and yet so meagre of results. So far as his own experience in teaching went the lecturer said, a considerable proportion of the population were naturally deficient in the power of learning languages. Such men found it hardly possible to matriculate with an insufficient understanding of the English language. Very few boys had the means of getting a proper grounding in English at the hands of a competent teacher."

The poet then referred to the question of diversity of languages and said that the problem must be solved or we must accept defeat and degradation. We think that the solution has already been indicated by the greatest Indian of modern times Dayananda. Hindi is already

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the *lingua franca* of India. It is understood all over India with the exception of portions of the South. It has a natural affinity with Bengalee, Marathi, Gujrati and Punjabee. Even Tamils and Telegus find it considerably easier than English. For English is a foreign language which means that the ideas of which English words form the symbology and the vesture are foreign to us that is they are not congenial to our modes of thought and feeling and are not grateful to our creative and æsthetic sense. If the ideas are familiar, the scenes depicted and the situations described are in accord with the ingredients that go to the formation of the intellectual and emotional make up of a people, the language can be easily mastered. Hindi speaking people share their modes of living and shades of thinking, their manners and their social usages, the fundamental notes of the music of their lives and the dominant tones of the string of their minds with their brethren of the south and it is a truism that modes of expression are fashioned into shape by these and these influences alone The Punjabees, the Hindustanees proper and the Tamils belong to one unified living organic whole. Europeans form part of a differently constituted organic unity. European culture in the words of Rabindra Nath, has no natural centre in India, no vital overflowing connection with our life. The perennial centre of Eurpean culture is sure to be in Europe and a European language is a suitable vehicle only for the expression of that culture. Indian culture, whether inherited or assimilated, can be suitably clothed only in an Indian tongue and that tongue under the circumstances can only be Hindi. In the Gurukula at Kangri the experiment of creating a centre of racial culture, ever expanding by absorption and indianisation of all that is best in Western culture, has been successfully tried. If our poet philosopher only visited the Gurukula once, he would no longer speak of the language question as a problem to be solved.

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The Gurukula Samachar.

By L. Nand Lal B. A., L. L. B.

Motto I.—By force of *Brahmcharya* alone have sages conquered death—*The Veda.*

Motto II.—The welfare of society and the justice of its arrangements are, at bottom, dependent on the character of its members .....There is no political alchemy by which you can get golden conduct out of leaden instincts—*Herber Spencer.*

The Staff.

Pandit Shashi Bhushan Vidyalankar has been granted six months' leave. Master Kashi Ram has been appointed to work as head master of the Kurukshetra Gurukula in his absence. Munshi Nihal Singh has been transferred from Gurukula Indraprastha to Gurukula Kangri to fill Mr. Kashi Ram's place. Professor Babu Ram has resigned his post of Professor of Agriculture for certain reasons. A new Professor of Agriculture in the person of Lala Das Raj, a new graduate of Lyallpur Agricultural College, has arrived. He stood first and passed with honours.

Evening Exercise.

Arrangements have been made for affording every Brahmachari an opportunity of taking exercise congenial to his age and inclination. At five P. M. all the Brahmacharis have to take some kind of physical exercise. Some of them learn gardening and cultiva-

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tion by ploughing, manuring, watering and sowing the fields and by performing all other necessary operations, connected with husbandry with their own hands. Some are taught gymnastic exercises in the gymnasium. But by far the most interesting feature of the programme is wrestling. Students have been divided into three batches. The first batch waters and the second batch digs up the wrestling ground. Several pairs of students, then wrestle in succession. Swami Shraddhanand's unfailing presence lends peculiar dignity and charm to the scene. The Swami visits every day without fail (even when he is indisposed) all the places where the Brahmacharis are working and encourages them with his refreshing fatherly smile.

Medical Classes.

Doctor Sukhdev delivers lectures on Anatomy and Materia Medica to the medical students of the College Department regularly every day. His classes are attended by some of the members of the staff also. The doctor's rare grasp of his subject, and his art of presentation which is peculiarly his own render his lectures wonderfully instructive and interesting. The pressure of professorial duties, however, does not for a moment deter the selfless indefatiguable doctor from attending to the numerous patients in the neighbouring villages, and managing the Gurukula dispensary with his wonted whole heartedness and earnestness. Another doctor will probably be shortly employed to relieve the enormous strain which Dr. Sukhdeva is working.

The weekly Sermons.

One of the principal attractions, one of the enviable privileges, one of the unalloyed blessings, one of the unique features of Gurukula life is the weekly sermons of Swami Shraddhananda. Once a week on the morning of the day preceeding the holiday, the Swami delivers a sermon to the Brahmacharis and members of the staff assembled together in the Yajnashala. He has commenced a series of discourses on the well-known

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systems of Indian philosophy called the Yoga Darshan. His practical hints and suggestions, his apt quotations, his eloquence and his command over the Hindi language render his discourses peculiarly elevating and entertaining. The Brahmacharis are strongly impressed and try to translate his precepts into practice.

L. Deva Raj

L. Deva Raj the well-known advocate of female education in the Punjab and head of the Kanya Mahavidyala, Jullundhur, visited the Gurukula a few days ago. He was presented with an address by the students. A short programme also consisting of feats of archery, tug of war, etc., was arranged in honour of his visit.

Swami Shraddhananda.

Swami Shraddhananda went to Calcutta by the Calcutta Mail on the night of the 23rd May to bless the marriage ceremony of Pandit Nand Kishore Vidyalankar, Professor of Sanskrit Literature, Hindu College Delhi. Thence he went to Indraprastha Gurukula and thence to Bhainswala near Kurukshetra where he performed the opening ceremony of a new branch of the Gurukula. He returned to the Gurukula Kangri on 7th June.

The weather.

The weather now-a-days is very capricious. Mornings and evenings are cool and refreshing. By day, only hot winds occasionally relieve the monotony of stifling heat. At night cold reminds one of winter; quilts cannot safely be dispensed with. The Ganges is making spasmodic efforts to regain the gigantic proportions that it usually has in summer. The stream in front of our college flowed only for a few days and has again dried up. The intense heat that prevails during the day is sure to melt the snow on the mountains and it may confidently be hoped that our stream will again begin to flow shortly. The summer does not seem to have touched the water of the wells here which is as cool as ever.

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The Professors' quarters.

The professors' quarters are rebuilding at a rapid rate. It is hoped that they will be completed in a month or so.

Mehta Gyan Chand, who worked here as the Assistant Governor, has left the Gurukula. Some of his duties have been entrusted to L. Bir Bal, the rest are being performed by the Swamiji himself.

The gardens and the Goshala.

Under Swami Shraddhanand's personal supervision, the gardens and the Goshala are improving very considerably. Vegetables are being sown very plentifully. Fruit trees are being watered and tended very regularly. Efforts are also being made to extend the Goshala so that it may yield enough milk to meet the demands of all who live here.

Pandit Ganga Prasad M. A.

Babu Ganga Prasad M. A. visited the Gurukula on the 20th May in his capacity of Inspector of Arya Sidhanta. He left the following day. He gave many useful suggestions for making the study of the subject more thorough and efficient.

A lecture.

Pandit Yogendra Nath Professor of Sanskrit Philosophy delivered a lecture (the first of the Arya Sidhanta series this year) on the absence of mutual conflict among the different systems of Indian Philosophy. The subject was very abstruse and difficult. But the Pandit made it positively intelligible. He borrowed very apt and homely illustrations from every day experience. To prevent the discourse from flagging he very wisely interspersed it with exquisitely humorous remarks which elicited peals of laughter. The easy and simple way in which he presented the most difficult philosophical points was highly appreciated.

The Technical Classes.

Hand looms for weaving cloth will be set up in a few days.

Preparations are being made and in a few months the Gurukula will have a full fledged department for technical education.

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